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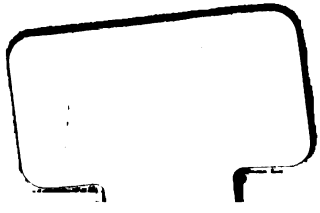

M. TULLII CICERONIS

CATO MAJOR

SIVE

DE SENECTUTE

DIALOGUS

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

M. TULLII CICERONIS

CATO MAJOR

SIVE

DE SENECTUTE

With an Introduction and brief Notes
for use in Schools

BY THE LATE

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FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE

BIBLIOTHECA
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CAMBRIDGE:
DEIGHTON, BELL, AND CO.
LONDON: WHITTAKER AND CO., G. BELL AND SONS.
1881

294. g. 100.

The notes and introduction to this edition are reprinted from Mr Long's volume containing the 'De Amicitia' and 'Epistolae Selectae' published in the "Grammar School Classics."

INTRODUCTION.

CICERO probably wrote his treatise De Senectute, or on Old Age, in his sixty-third year, in B.C. 44, and perhaps after the assassination of Caesar, though the time is not quite certain. In the troubled period which followed Caesar's death Cicero's literary activity was unremitting. He sought in philosophical pursuits for the peace of mind which he could not find either at home or abroad. This work derives its title from Cato the Elder, or Censorius, who died B.C. 149. He is here introduced in his 84th year (B.C. 150[1]) discoursing on old age with P. Scipio Africanus the Younger, and C. Laelius, the friend of Scipio. The Cato Major is addressed to Titus Pomponius Atticus, who was three years older than his friend Cicero, and derived from the perusal of this little treatise the consolation (Cicero's Letters to Atticus, xvi. 3, and 11), which the author himself could not, though it gave him relief to write it (Ad Atticum, xiv. 21). "Old age," says Cicero, "has embittered me—my life is spent." The treatise has little of the character of a dialogue, for the two speakers, Scipio and Laelius, do little more than prompt Cato to give them a discourse. The considerations which are

[1] In the consulship of T. Quinctius Flamininus and M'. Acilius Balbus. De Sen. 5, and 10.

urged against the common notion, that old age is miserable, appear not to be so much derived from Cicero's own experience and reflection as from the works of his favourite Plato, Aristo of Chios, who had written on old age, from Xenophon, and perhaps other Greek writers. The argument is stated so clearly that it requires little explanation. The ease and agreeable manner in which the matter is handled merit the highest praise; and there are few persons, especially those of mature years, who have read this treatise once, and would not wish to read it again. The apology for Old Age, as it may be called, is a complete argument, for a Roman of the republican period. Some poor objections have been urged against it, and a note or two is added to meet some of them.

The notes are short, as they must be in a book of moderate size. Nor is there perhaps any advantage in such copious commentaries as some editions of classical authors are encumbered with. Some authors which are very difficult, and are read only by ripe scholars, may bear a heavy weight of notes. The object of these notes is to explain the text, as far as they go; not to explain every thing. I have used the notes in the Variorum edition, and the commentary of A. Manutius.

As to the time when this treatise was written, see Drumann (Geschichte Roms, vi. 350).

I have compared this second edition of the De Senectute with that of F. V. Otto, Leipzig, 1830; from which I have got a few references, and here and there a little help. I have also read the text and the notes in Henricus Alanus his edition of the De Senectute (Dublin, 1852); and I have in one or two instances followed his text. I have referred to his edition by the letter A.

M. TULLII CICERONIS
CATO MAJOR SIVE DE SENECTUTE
AD
T. POMPONIUM ATTICUM.

I. 1. O Tite, si quid ego adjuero curamve levasso
Quae nunc te coquit et versat in pectore fixa,
Ecquid erit praemi?

Licet enim mihi versibus eisdem affari te, Attice, quibus affatur Flamininum

Ille vir haud magna cum re, sed plenu' fidei.

Quamquam certo scio, non, ut Flamininum,

Sollicitari te, Tite, sic noctesque diesque.

Novi enim moderationem animi tui et aequitatem, teque non cognomen solum Athenis deportasse sed humanitatem et prudentiam intelligo. Et tamen te suspicor eisdem rebus quibus meipsum interdum gravius commoveri, quarum consolatio et major est et in aliud tempus differenda. Nunc autem visum est mihi de senectute aliquid ad te conscribere. 2. Hoc enim onere quod mihi commune tecum est aut jam urgentis aut certe adventantis senectutis et te et me ipsum levari volo: etsi te quidem id modice ac sapienter sicut omnia et ferre et laturum esse certo scio. Sed mihi, quum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere quo uterque nostrum communiter uteretur. Mihi quidem ita jucunda hujus libri confectio fuit ut non modo omnes absterserit senectutis molestias, sed effecerit mollem etiam et jucundam senectutem. Nunquam igitur laudari satis digne philosophia poterit, cui qui pareat omne tempus aetatis sine molestia possit degere. 3. Sed de ceteris et diximus multa et saepe dicemus: hunc librum de senectute ad te misimus. Omnem autem sermonem tribuimus non Tithono, ut

Aristo Chius, parum enim esset auctoritatis in fabula, sed M. Catoni seni, quo majorem auctoritatem haberet oratio. Apud quem Laelium et Scipionem facimus admirantes quod is tam facile senectutem ferat, iisque eum respondentem. Qui si eruditius videbitur disputare quam consuevit ipse in suis libris, attribuito Graecis litteris quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Jam enim ipsius Catonis sermo explicabit nostram omnem de senectute sententiam.

II. 4. Scipio. Saepenumero admirari soleo cum hoc C. Laelio quum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod nunquam senectutem tibi gravem esse senserim, quae plerisque senibus sic odiosa est ut onus se Aetna gravius dicant sustinere. Cato. Rem haud sane difficilem, Scipio et Laeli, admirari videmini. Quibus enim nihil est in ipsis opis ad bene beateque vivendum, iis omnis aetas gravis est: qui autem omnia bona a se ipsi petunt, iis nihil potest malum videri quod naturae necessitas afferat. Quo in genere est in primis senectus, quam ut adipiscantur omnes optant, eandem accusant adeptam: tanta est stultitiae inconstantia atque perversitas. Obrepere aiunt eam citius quam putavissent. Primum, quis coegit eos falsum putare? Quî enim citius adolescentiae senectus quam pueritiae adolescentia obrepit? Deinde, qui minus gravis esset iis senectus, si octingentesimum annum agerent quam octogesimum? Praeterita enim aetas quamvis longa quum effluxisset, nulla consolatione permulcere posset stultam senectutem. 5. Quocirca si sapientiam meam admirari soletis, quae utinam digna esset opinione vestra nostroque cognomine, in hoc sumus sapientes quod naturam optimam ducem tamquam deum sequimur eique paremus; a qua non veri simile est, quum ceterae partes aetatis bene discriptae sint, extremum actum tamquam ab inerti poeta esse neglectum. Sed tamen necesse fuit esse aliquid extremum et tamquam in arborum bacis terraeque frugibus maturitate tempestiva quasi vietum et caducum, quod ferendum est molliter sapienti.

Quid est enim aliud Gigantum modo bellare cum Diis nisi naturae repugnare? 6. LAELIUS. Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus volumus quidem certe senes fieri, multo ante a te didicerimus quibus facillime rationibus ingravescentem aetatem ferre possimus. CATO. Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est. LAEL. Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris quam nobis quoque ingrediendum sit, istuc quo pervenisti videre quale sit.

III. 7. CATO. Faciam ut potero, Laeli. Saepe enim interfui querelis meorum aequalium—pares autem, vetere proverbio, cum paribus facillime congregantur—quae C. Salinator, quae Sp. Albinus, homines consulares nostri fere aequales deplorare solebant, tum quod voluptatibus carerent sine quibus vitam nullam putarent, tum quod spernerentur ab iis a quibus essent coli soliti. Qui mihi non id videbantur accusare quod esset accusandum. Nam si id culpa senectutis accideret, eadem mihi usu venirent reliquisque omnibus majoribus natu, quorum ego multorum cognovi senectutem sine querela, qui se et libidinum vinculis laxatos esse non moleste ferrent nec a suis despicerentur. Sed omnium istiusmodi querelarum in moribus est culpa, non in aetate. Moderati enim et nec difficiles nec inhumani senes tolerabilem senectutem agunt; importunitas autem et inhumanitas omni aetati molesta est. 8. LAEL. Est, ut dicis, Cato; sed fortasse dixerit quispiam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere. CATO. Est istuc quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia. Ut Themistocles fertur Seriphio cuidam in jurgio respondisse, quum ille dixisset non eum sua sed patriae gloria splendorem assecutum: nec hercule, inquit, si ego Seriphius essem, nobilis, nec tu, si Atheniensis esses, clarus unquam fuisses. Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest ne sapienti quidem, nec insipienti etiam in summa copia

non gravis. 9. Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, quum diu multumque vixeris, mirificos efferunt fructus, non solum quia nunquam deserunt ne extremo quidem tempore aetatis, quamquam id quidem maximum est, verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio jucundissima est.

IV. 10. Ego Q. Maximum, eum qui Tarentum recepit, adolescens ita dilexi senem ut aequalem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat; quamquam eum colere coepi non admodum grandem natu, sed tamen jam aetate provectum. Anno enim post consul primum fuerat quam ego natus sum, cumque eo quartum consule adolescentulus miles ad Capuam profectus sum, quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego, quum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adolescens, quum plane grandis esset, et Annibalem juveniliter exsultantem patientia sua molliebat; de quo praeclare familiaris noster Ennius:

> Unus homo nobis cunctando restituit rem,
> Non enim rumores ponebat ante salutem.
> Ergo postque magisque viri nunc gloria claret.

11. Tarentum vero qua vigilantia, quo consilio recepit! quum quidem me audiente Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti, Mea opera, Q. Fabi, Tarentum recepisti, Certe, inquit ridens, nam nisi tu amisisses, nunquam recepissem. Nec vero in armis praestantior quam in toga, qui consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis quoad potuit restitit agrum Picentem et Gallicum viritim contra Senatus auctoritatem dividenti; augurque quum esset, dicere ausus est optimis auspiciis ea geri quae pro rei publicae salute gererentur, quae contra rem publicam ferrentur contra auspicia ferri. 12. Multa in eo viro praeclara cognovi, sed nihil est admirabilius quam quomodo ille mortem filii tulit clari viri et

consularis. Est in manibus laudatio, quam quum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo! quae praecepta! quanta notitia antiquitatis! quae scientia juris augurii! Multae etiam ut in homine Romano litterae. Omnia memoria tenebat, non domestica solum sed etiam externa bella. Cujus sermone ita tum cupide fruebar quasi jam divinarem, id quod evenit, illo exstincto fore unde discerem neminem.

V. 13. Quorsum igitur haec tam multa de Maximo? Quia profecto videtis nefas esse dictu miseram fuisse talem senectutem; nec tamen omnes possunt esse Scipiones aut Maximi ut urbium expugnationes, ut pedestres navalesve pugnas, ut bella a se gesta, ut triumphos recordentur. Est etiam quiete et pure et eleganter actae aetatis placida ac lenis senectus, qualem accepimus Platonis qui uno et octogesimo anno scribens est mortuus; qualem Isocratis qui eum librum qui Panathenaicus inscribitur quarto et nonagesimo anno scripsisse se dicit, vixitque quinquennium postea; cujus magister Leontinus Gorgias centum et septem complevit annos neque unquam in suo studio atque opere cessavit. Qui, quum ex eo quaereretur cur tamdiu vellet esse in vita, nihil habeo, inquit, quod accusem senectutem. 14. Praeclarum responsum et docto homine dignum. Sua enim vitia insipientes et suam culpam in senectutem conferunt; quod non faciebat is cujus modo mentionem feci Ennius:

> Sicut fortis equus, spatio qui saepe supremo
> Vicit Olympia, nunc senio confectu' quiescit.

Equi fortis et victoris senectuti comparat suam. Quem quidem probe meminisse potestis. Anno enim undevicesimo post ejus mortem hi consules T. Flamininus et M'. Acilius facti sunt; ille autem Caepione et Philippo iterum consulibus mortuus est: quum ego quidem v et LX annos natus legem Voconiam magna voce et bonis lateribus suasissem. Annos LXX natus, tot enim vixit Ennius, ita ferebat duo quae maxima putantur onera paupertatem et senectutem, ut iis paene delectari vide-

retur. 15. Etenim, quum contemplor animo, quattuor reperio causas cur senectus misera videatur: unam, quod avocet a rebus gerendis; alteram, quod corpus faciat infirmius; tertiam, quod privet omnibus fere voluptatibus; quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit justa unaquaeque videamus.

VI. A rebus gerendis senectus abstrahit. Quibus? An iis quae juventute geruntur et viribus? Nullaene igitur res sunt seniles quae vel infirmis corporibus animo tamen administrentur? Nihil ergo agebat Q. Maximus. Nihil L. Paullus, pater tuus, Scipio, socer optimi viri, filii mei. Ceteri senes, Fabricii, Curii, Coruncanii, quum rem publicam consilio et auctoritate defendebant, nihil agebant. 16. Ad Appii Claudii senectutem accedebat etiam ut caecus esset; tamen is, quum sententia Senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa quae versibus persecutus est Ennius:

> Quo vobis mentes, rectae quae stare solebant
> Antehac, dementes sese flexere viai?

ceteraque gravissime: notum enim vobis carmen est; et tamen ipsius Appii extat oratio. Atque haec ille egit septem et decem annis post alterum consulatum, quum inter duos consulatus anni decem interfuissent, censorque ante superiorem consulatum fuisset; ex quo intelligitur Pyrrhi bello grandem sane fuisse: et tamen sic a patribus accepimus. 17. Nihil igitur afferunt qui in re gerenda versari senectutem negant; similesque sunt ut si qui gubernatorem in navigando nihil agere dicant, quum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille autem clavum tenens quietus sedeat in puppi. Non facit ea quae juvenes. At vero multo majora et meliora facit. Non viribus aut velocitatibus aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet. 18. Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor quum bella non gero. At Senatui quae

sint gerenda praescribo et quomodo: Karthagini male jam diu cogitanti bellum multo ante denuntio, de qua vereri non ante desinam quam illam excisam esse cognovero. 19. Quam palmam utinam Dii immortales, Scipio, tibi reservent, ut avi reliquias persequare, cujus a morte tertius hic et tricesimus annus est: sed memoriam illius viri omnes excipient anni consequentes. Anno ante me censorem mortuus est, novem annis post meum consulatum, quum consul iterum me consule creatus esset. Num igitur, si ad centesimum annum vixisset, senectutis eum suae poeniteret? Nec enim excursione nec saltu nec eminus hastis aut cominus gladiis uteretur, sed consilio, ratione, sententia. Quae nisi essent in senibus, non summum consilium majores nostri appellassent Senatum. 20. Apud Lacedaemonios quidem ii qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas res publicas ab adolescentibus labefactas, a senibus sustentatas et restitutas reperietis.

Cedo, qui vestram rem publicam tantam amisistis tam cito? Sic enim percontantur, ut est in Naevii Ludo. Respondentur et alia et hoc in primis:

Proveniebant oratores novi, stulti adolescentuli.

Temeritas est videlicet florentis aetatis, prudentia senescentis.

VII. 21. At memoria minuitur. Credo, nisi eam exerceas aut si sis natura tardior. Themistocles omnium civium perceperat nomina. Num igitur censetis eum, quum aetate processisset, qui Aristides esset Lysimachum salutare solitum? Equidem non modo eos novi qui sunt, sed eorum patres etiam et avos. Nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoriam redeo mortuorum. Nec vero quemquam senem audivi oblitum quo loco thesaurum obruisset. Omnia quae curant meminerunt; vadimonia constituta; qui sibi, cui ipsi debeant. 22. Quid jurisconsulti, quid pontifices, quid augures, quid philosophi senes, quam multa meminerunt! Manent ingenia senibus, modo permaneat studium et industria; nec ea solum in claris et honoratis viris, sed in vita

etiam privata et quieta. Sophocles ad summam senectutem tragoedias fecit: quod propter studium quum rem negligere familiarem videretur, a filiis in judicium vocatus est ut, quemadmodum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent judices. Tum senex dicitur eam fabulam quam in manibus habebat et proxime scripserat, Oedipum Coloneum, recitasse judicibus quaesisseque, num illud carmen desipientis videretur. Quo recitato sententiis judicum est liberatus. 23. Num igitur hunc, num Homerum, num Hesiodum, num Simonidem, num Stesichorum, num quos ante dixi, Isocratem, Gorgiam, num philosophorum principes, Pythagoram, Democritum, num Platonem, num Xenocratem, num postea Zenonem, Cleanthem, aut eum quem vos etiam vidistis Romae, Diogenem Stoicum, coegit in suis studiis obmutescere senectus, an in omnibus his studiorum agitatio vitae aequalis fuit? 24. Age, ut ista divina studia omittamus, possum nominare ex agro Sabino rusticos Romanos, vicinos et familiares meos, quibus absentibus nunquam fere ulla in agro majora opera fiunt, non serendis, non percipiendis, non condendis fructibus. Quamquam in aliis minus hoc mirum; nemo enim est tam senex qui se annum non putet posse vivere: sed iidem in iis elaborant quae sciunt nihil ad se omnino pertinere:

Serit arbores quae alteri seculo prosient,

ut ait Statius noster in Synephebis. 25. Nec vero dubitet agricola quamvis senex quaerenti cui serat respondere: Diis immortalibus qui me non accipere modo haec a majoribus voluerunt, sed etiam posteris prodere.

VIII. Melius Caecilius de sene alteri saeculo prospiciente quam illud idem:

Edepol senectus, si nil quidquam aliud viti
Apportes tecum, quum advenis, unum id sat est
Quod diu vivendo multa quae non vult videt.

Et multa fortasse quae vult; atque in ea quidem quae non vult saepe etiam adolescentia incurrit. Illud vero idem Caecilius vitiosius:

Tum equidem in senecta hoc deputo miserrimum,
Sentire ea aetate esse se odiosum alteri.

26. Jucundum potius quam odiosum. Ut enim adolescentibus bona indole praeditis sapientes senes delectantur, leviorque fit eorum senectus qui a juventute coluntur et diliguntur, sic adolescentes senum praeceptis gaudent quibus ad virtutum studia ducuntur. Nec minus intelligo me vobis quam mihi vos esse jucundos. Sed videtis ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens, tale scilicet quale cujusque studium in superiore vita fuit. Quid, qui etiam addiscunt aliquid? ut Solonem versibus gloriantem videmus, qui se quotidie aliquid addiscentem dicit senem fieri: ut ego feci qui Graecas litteras senex didici, quas quidem sic avide arripui, quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent quibus me nunc exemplis uti videtis. Quod quum fecisse Socratem in fidibus audirem, vellem equidem etiam illud, discebant enim fidibus antiqui, sed in litteris certe elaboravi.

IX. 27. Nec nunc quidem vires desidero adolescentis, is enim erat locus alter de vitiis senectutis, non plus quam adolescens tauri aut elephanti desiderabam. Quod est eo decet uti, et quidquid agas agere pro viribus. Quae enim vox potest esse contemptior quam Milonis Crotoniatae? qui, quum jam senex esset athletasque se exercentes in curriculo videret, adspexisse lacertos suos dicitur illacrimansque dixisse: At hi quidem mortui jam sunt. Non vero tam isti quam tu ipse, nugator; neque enim ex te unquam es nobilitatus sed ex lateribus et lacertis tuis. Nihil Sex. Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil modo P. Crassus, a quibus jura civibus praescribebantur, quorum usque ad extremum spiritum est provecta prudentia. 28. Orator metuo ne languescat senectute, est enim munus ejus non ingenii solum sed laterum etiam et virium. Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, quod equidem adhuc non amisi, et videtis annos. Sed tamen decorus est senis sermo quietus et remissus, facitque persaepe ipsa sibi

audientiam diserti senis compta et mitis oratio. Quam si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim jucundius senectute stipata studiis juventutis? 29. An ne eas quidem vires senectuti relinquemus ut adolescentulos doceat, instituat, ad omne officii munus instruat? Quo quidem opere quid potest esse praeclarius? Mihi vero Cn. et P. Scipiones et avi tui duo, L. Aemilius et P. Africanus, comitatu nobilium juvenum fortunati videbantur; nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint. Etsi ista ipsa defectio virium adolescentiae vitiis efficitur saepius quam senectutis; libidinosa enim et intemperans adolescentia effetum corpus tradit senectuti. 30. Cyrus quidem apud Xenophontem eo sermone quem moriens habuit, quum admodum senex esset, negat se unquam sensisse senectutem suam imbecilliorem factam quam adolescentia fuisset. Ego L. Metellum memini puer, qui quum quadriennio post alterum consulatum Pontifex Maximus factus esset viginti et duos annos ei sacerdotio praefuit, ita bonis esse viribus extremo tempore aetatis ut adolescentiam non requireret. Nihil necesse est mihi de me ipso dicere; quamquam est id quidem senile aetatique nostrae conceditur.

X. 31. Vidctisne ut apud Homerum saepissime Nestor de virtutibus suis praedicet? Tertiam enim jam aetatem hominum vivebat, nec erat ei verendum ne vera praedicans de se nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, ex ejus lingua melle dulcior fluebat oratio, quam ad suavitatem nullis egebat corporis viribus: et tamen dux ille Graeciae nusquam optat ut Ajacis similes habeat decem, at ut Nestoris, quod si acciderit, non dubitat quin brevi sit Troja peritura. 32. Sed redeo ad me. Quartum annum ago et octogesimum: vellem equidem idem posse gloriari quod Cyrus: sed tamen hoc queo dicere, non me quidem iis esse viribus quibus aut miles bello Punico aut quaestor eodem bello aut consul in Hispania fuerim, aut quadriennio post quum tribunus militaris depugnavi apud Thermopylas M'. Acilio Glabrione

consule; sed tamen, ut vos videtis, non plane me enervavit nec afflixit senectus; non curia vires meas desiderat. non rostra, non amici, non clientes, non hospites. Nec enim unquam sum assensus veteri illi laudatoque proverbio quod monet, mature fieri senem, si diu velis esse senex. Ego vero me minus diu senem esse mallem quam esse senem ante quam essem. Itaque nemo adhuc convenire me voluit cui fuerim occupatus. 33. At minus habeo virium quam vestrum utervis. Ne vos quidem T. Pontii centurionis vires habetis: num idcirco est ille praestantior? Moderatio modo virium adsit, et tantum quantum potest quisque nitatur; ne ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur, quum humeris sustineret bovem vivum. Utrum igitur has corporis an Pythagorae tibi malis vires ingenii dari? Denique isto bono utare dum adsit; quum absit ne requiras; nisi forte adolescentes pueritiam, paullum aetate progressi adolescentiam debent requirere. Cursus est certus aetatis et una via naturae eaque simplex, suaque cuique parti aetatis tempestivitas est data, ut et infirmitas puerorum, et ferocitas juvenum, et gravitas jam constantis aetatis, et senectutis maturitas naturale quiddam habeat quod suo tempore percipi debeat. 34. Audire te arbitror, Scipio, hospes tuus avitus Masinissa quae faciat hodie nonaginta natus annos; quum ingressus iter pedibus sit, in equum omnino non adscendere; quum equo, ex equo non descendere; nullo imbre, nullo frigore adduci ut capite operto sit; summam esse in eo corporis siccitatem; itaque omnia exsequi regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

XI. Non sunt in senectute vires. Ne postulantur quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra muneribus iis quae non possunt sine viribus sustineri. Itaque non modo quod non possumus, sed ne quantum possumus quidem cogimur. 35. At ita multi sunt imbecilli senes ut nullum officii aut omnino vitae munus exsequi possint. At id quidem non

proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus P. Africani filius, is qui te adoptavit! quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis; ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sunt aliquando, quum id ne adolescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est, ejusque vitia diligentia compensanda sunt: pugnandum tamquam contra morbum sic contra senectutem. 36. Habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum ut reficiantur vires, non opprimantur. Nec vero corpori soli subveniendum est, sed menti atque animo multo magis; nam haec quoque, nisi tamquam lumini oleum instilles, exstinguuntur senectute. Et corpora quidem exercitatione ingravescunt: animi autem se exercendo levantur. Nam quos ait Caecilius

——comicos stultos senes,

hos significat credulos, obliviosos, dissolutos; quae vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adolescentium quam senum, nec tamen omnium adolescentium, sed non proborum; sic ista senilis stultitia, quae deliratio appellari solet, senum levium est, non omnium. 37. Quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex. Intentum enim animum tamquam arcum habebat, nec languescens succumbebat senectuti. Tenebat non modo auctoritatem, sed etiam imperium in suos: metuebant servi, verebantur liberi, carum omnes habebant: vigebat in illa domo mos patrius et disciplina. 38. Ita enim senectus honesta est si se ipsa defendit, si jus suum retinet, si nemini mancipata est, si usque ad ultimum spiritum dominatur in suos. Ut enim adolescentem in quo senile aliquid, sic senem in quo est aliquid adolescentis probo; quod qui sequitur corpore senex esse poterit, animo nunquam erit. Septimus mihi Originum liber est in manibus: omnia antiquitatis monumenta colligo: causarum illustrium quas-

cunque defendi nunc quum maxime conficio orationes: jus augurium, pontificium, civile tracto: multum etiam Graecis litteris utor, Pythagoreorumque more exercendae memoriae gratia, quid quoque die dixerim, audierim, egerim, commemoro vesperi. Hae sunt exercitationes ingenii, haec curricula mentis: in his desudans atque elaborans corporis vires non magno opere desidero. Adsum amicis: venio in Senatum frequens ultroque affero res multum et diu cogitatas, easque tueor animi non corporis viribus. Quae si exsequi nequirem, tamen me lectulus oblectaret meus ea ipsa cogitantem quae jam agere non possem; sed ut possim facit acta vita. Semper enim in his studiis laboribusque viventi non intelligitur quando obrepat senectus. Ita sensim sine sensu aetas senescit; nec subito frangitur, sed diuturnitate extinguitur.

XII. 39. Sequitur tertia vituperatio senectutis quod eam carere dicunt voluptatibus. O praeclarum munus aetatis, si quidem id aufert nobis quod est in adolescentia vitiosissimum! Accipite enim, optimi adolescentes, veterem orationem Archytae Tarentini, magni in primis et praeclari viri, quae mihi tradita est quum essem adolescens Tarenti cum Q. Maximo: "Nullam capitaliorem pestem quam corporis voluptatem hominibus dicebat a natura datam, cujus voluptatis avidae libidines temere et effrenate ad potiundum incitarentur. 40. Hinc patriae proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis impelleret; stupra vero et adulteria et omne tale flagitium nullis excitari aliis illecebris nisi voluptatis. Quumque homini sive natura sive quis deus nihil mente praestabilius dedisset, huic divino muneri ac dono nihil esse tam inimicum quam voluptatem. 41. Nec enim libidine dominante temperantiae locum esse, neque omnino in voluptatis regno virtutem posse consistere. Quod quo magis intelligi posset, fingere animo jubebat tanta incitatum aliquem voluptate corporis quanta percipi posset maxima: nemini censebat fore dubium quin tamdiu,

dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset. Quocirca nihil esse tam detestabile tamque pestiferum quam voluptatem; si quidem ea, quum major esset atque longinquior, omne animi lumen exstingueret." Haec cum C. Pontio Samnite, patre ejus a quo Caudino praelio Sp. Postumius T. Veturius consules superati sunt, locutum Archytam Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanserat, se a majoribus natu accepisse dicebat, quum quidem ei sermoni interfuisset Plato Atheniensis, quem Tarentum venisse L. Camillo Appio Claudio consulibus reperio. 42. Quorsus haec? Ut intelligatis, si voluptatem aspernari ratione et sapientia non possemus, magnam habendam senectuti gratiam, quae effecerit ut id non liberet quod non oporteret. Impedit enim consilium voluptas; rationi inimica est ac mentis, ut ita dicam, praestringit oculos, nec habet ullum cum virtute commercium. Invitus feci ut fortissimi viri T. Flaminini fratrem L. Flamininum e Senatu ejicerem septem annis post quam consul fuisset; sed notandam putavi libidinem. Ille enim quum esset consul, in Gallia exoratus in convivio a scorto est ut securi feriret aliquem eorum qui in vinculis essent damnati rei capitalis. Hic Tito fratre suo censore, qui proximus ante me fuerat, elapsus est; mihi vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido quae cum probro privato conjungeret imperii dedecus.

XIII. 43. Saepe audivi a majoribus natu, qui se porro pueros a senibus audisse dicebant, mirari solitum C. Fabricium, quod, quum apud regem Pyrrhum legatus esset, audisset a Thessalo Cinea esse quendam Athenis qui se sapientem profiteretur, eumque dicere omnia quae faceremus ad voluptatem esse referenda; quod ex eo audientes M'. Curium et T. Coruncanium optare solitos ut id Samnitibus ipsique Pyrrho persuaderetur, quo facilius vinci possent quum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio qui quinquennio ante eum consulem se pro re publica quarto consulatu devoverat. Norat eundem Fabricius, norat

Coruncanius, qui quum ex sua vita, tum ex ejus quem dico P. Decii facto judicabant esse profecto aliquid natura pulchrum atque praeclarum quod sua sponte peteretur, quodque spreta et contempta voluptate optimus quisque sequeretur. 44. Quorsum igitur tam multa de voluptate? Quia non modo vituperatio nulla, sed etiam summa laus senectutis est quod ea voluptates nullas magno opere desiderat. At caret epulis exstructisque mensis et frequentibus poculis. Caret ergo etiam vinolentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facile obsistimus, divine enim Plato escam malorum appellat voluptatem, quod ea videlicet homines capiantur ut hamo pisces, quamquam immoderatis epulis caret senectus, modicis tamen conviviis potest delectari. C. Duilium, M. F., qui Poenos classe primus devicerat, redeuntem a coena senem saepe videbam puer; delectabatur crebro funali et tibicine quae sibi nullo exemplo privatus sumpserat: tantum licentiae dabat gloria. 45. Sed quid ego alios? Ad meipsum jam revertar. Primum habui semper sodales. Sodalitates autem me quaestore constitutae sunt, sacris Idaeis Magnae Matris acceptis. Epulabar igitur cum sodalibus omnino modice, sed erat quidam fervor aetatis, qua progrediente omnia fiunt in dies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam coetu amicorum et sermonibus metiebar. Bene enim majores nostri accubitionem epularem amicorum, quia vitae conjunctionem haberet, convivium nominarunt; melius quam Graeci qui hoc idem tum compotationem, tum concoenationem vocant; ut quod in eo genere minimum est id maxime probare videantur.

XIV. 46. Ego vero propter sermonis delectationem tempestivis quoque conviviis delector, nec cum aequalibus solum qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum; habeoque senectuti magnam gratiam quae mihi sermonis aviditatem auxit potionis et cibi sustulit. Quod si quem etiam ista delectant, ne omnino bellum indixisse videar voluptati cujus est etiam fortasse quidam naturalis motus,

non intelligo ne in istis quidem voluptatibus ipsis carere sensu senectutem. Me vero et magisteria delectant a majoribus instituta; et is sermo qui more majorum a summo adhibetur in poculis; et pocula, sicut in symposio Xenophontis est, minuta atque rorantia, et refrigeratio aestate, et vicissim aut sol aut ignis hibernus. Quae quidem etiam in Sabinis persequi soleo, conviviumque vicinorum quotidie compleo, quod ad multam noctem quam maxime possumus vario sermone producimus. 47. At non est voluptatum tanta quasi titillatio in senibus. Credo: sed ne desideratio quidem. Nihil autem molestum quod non desideres. Bene Sophocles, quum ex eo quidam jam affecto aetate quaereret, utereturne rebus venereis; Dii meliora! inquit: libenter vero istinc sicut a domino agresti ac furioso profugi. Cupidis enim rerum talium odiosum fortasse et molestum est carere; satiatis vero et expletis jucundius est carere quam frui. Quamquam non caret is qui non desiderat. Ego non desiderare dico esse jucundius. 48. Quod si istis ipsis voluptatibus bona aetas fruitur libentius, primum parvulis fruitur rebus, ut diximus; deinde iis quibus senectus, si non abunde potitur, non omnino caret. Ut Turpione Ambivio magis delectatur qui in prima cavea spectat, delectatur tamen etiam qui in ultima; sic adolescentia voluptates propter intuens magis fortasse laetatur, sed delectatur etiam senectus procul eas spectans tantum quantum sat est. 49. At illa quanti sunt, animum, tamquam emeritis stipendiis libidinis, ambitionis, contentionis, inimicitiarum, cupiditatum omnium, secum esse secumque, ut dicitur, vivere! Si vero habet aliquod tamquam pabulum studii atque doctrinae, nihil est otiosa senectute jucundius. Mori paene videbamus in studio dimetiendi caeli atque terrae C. Gallum familiarem patris tui, Scipio. Quoties illum lux noctu aliquid describere ingressum, quoties nox oppressit, quum mane coepisset! Quam delectabat eum defectiones solis et lunae multo nobis ante praedicere! 50. Quid in levioribus studiis sed tamen acutis? Quam gaudebat bello suo Punico Naevius! quam Truculento Plautus! quam Pseudolo! Vidi etiam senem

Livium, qui quum sex annis ante quam ego natus sum fabulam docuisset Centone Tuditanoque consulibus, usque ad adolescentiam meam processit aetate. Quid de P. Licinii Crassi et pontificii et civilis juris studio loquar? aut de hujus P. Scipionis qui his paucis diebus Pontifex Maximus factus est? Atqui eos omnes quos commemoravi his studiis flagrantes senes vidimus. M. vero Cethegum quem recte Suadae medullam dixit Ennius, quanto studio exerceri in dicendo videbamus etiam senem! Quae sunt igitur epularum aut ludorum aut scortorum voluptates cum his voluptatibus comparandae? Atque haec quidem studia doctrinae. Quae quidem prudentibus et bene institutis pariter cum aetate crescunt, ut honestum illud Solonis sit, quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem; qua voluptate animi nulla certe potest esse major.

XV. 51. Venio nunc ad voluptates agricolarum quibus ego incredibiliter delector, quae nec ulla impediuntur senectute et mihi ad sapientis vitam proxime videntur accedere. Habent enim rationem cum terra quae nunquam recusat imperium, nec unquam sine usura reddit quod accepit, sed alias minore, plerumque majore cum fenore. Quamquam me quidem non fructus modo sed etiam ipsius terrae vis ac natura delectat; quae quum gremio mollito ac subacto sparsum semen excepit, primum id occoecatum cohibet, ex quo occatio quae hoc efficit nominata est; deinde tepefactum vapore et compressu suo diffindit et elicit herbescentem ex eo viriditatem; quae nixa fibris stirpium sensim adolescit, culmoque erecta geniculato vaginis jam quasi pubescens includitur; e quibus quum emersit, fundit frugem spici ordine structam et contra avium minorum morsus munitur vallo aristarum. 52. Quid ego vitium ortus, satus, incrementa commemorem? Satiari delectatione non possum, ut meae senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium quae generantur e terra, quae ex fici tantulo grano aut ex acini vinaceo aut ex ceterarum frugum ac stirpium minutissimis seminibus tantos truncos ramosque pro-

creat. Malleoli, plantae, sarmenta, viviradices, propagines, nonne ea efficiunt ut quemvis cum admiratione delectent? Vitis quidem quae natura caduca est et nisi fulta sit fertur ad terram, eadem ut se erigat claviculis suis quasi manibus quidquid est nacta complectitur; quam serpentem multiplici lapsu et erratico ferro amputans coercet ars agricolarum, ne silvescat sarmentis et in omnes partes nimia fundatur. 53. Itaque inunte vere in iis quae relicta sunt exsistit tamquam ad articulos sarmentorum ea quae gemma dicitur, a qua oriens uva sese ostendit; quae et succo terrae et calore solis augescens primo est peracerba gustatu, deinde maturata dulcescit, vestitaque pampinis nec modico tepore caret et nimios solis defendit ardores. Qua quid potest esse tum fructu laetius tum adspectu pulchrius? Cujus quidem non utilitas me solum, ut ante dixi, sed etiam cultura et ipsa natura delectat: adminiculorum ordines, capitum jugatio, religatio et propagatio vitium, sarmentorumque ea quam dixi aliorum amputatio aliorum immissio. Quid ego irrigationes, quid fossiones agri repastinationesque proferam quibus fit multo terra fecundior? 54. Quid de utilitate loquar stercorandi? dixi in eo libro quem de rebus rusticis scripsi, de qua doctus Hesiodus ne verbum quidem fecit quum de cultura agri scriberet: at Homerus, qui multis, ut mihi videtur, ante seculis fuit, Laertem lenientem desiderium, quod capiebat e filio, colentem agrum et eum stercorantem facit. Nec vero segetibus solum et pratis et vineis et arbustis res rusticae laetae sunt, sed etiam hortis et pomariis; tum pecudum pastu, apium examinibus, florum omnium varietate. Nec consitiones modo delectant sed etiam insitiones, quibus nihil invenit agricultura sollertius.

XVI. 55. Possum persequi multa oblectamenta rerum rusticarum; sed ea ipsa quae dixi fuisse sentio longiora. Ignoscetis autem; nam et studio rerum rusticarum provectus sum, et senectus est natura loquacior, ne ab omnibus eam vitiis videar vindicare. Ergo in hac vita M'. Curius, quum de Samnitibus, de Sabinis, de Pyrrho triumphasset, consumpsit extremum tempus aetatis; cujus quidem ego villam contemplans, abest

enim non longe a me, admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam. Curio ad focum sedenti magnum auri pondus Samnites quum attulissent, repudiati sunt; non enim aurum habere praeclarum sibi videri dixit, sed iis qui haberent aurum imperare. 56. Poteratne tantus animus non efficere jucundam senectutem? Sed venio ad agricolas, ne a me ipso recedam. In agris erant tum senatores, id est senes; siquidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum, cujus dictatoris jussu magister equitum C. Servilius Ahala Sp. Maelium regnum appetentem occupatum interemit. A villa in senatum arcessebantur et Curius et ceteri senes, ex quo qui eos arcessebant viatores nominati sunt. Num igitur horum senectus miserabilis fuit qui se agri cultione oblectabant? Mea quidem sententia haud scio an nulla beatior possit esse, neque solum officio, quod hominum generi universo cultura agrorum est salutaris, sed et delectatione quam dixi, et saturitate copiaque rerum omnium quae ad victum hominum, ad cultum etiam deorum pertinent; ut, quoniam haec quidam desiderant, in gratiam jam cum voluptate redeamus. Semper enim boni assiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est: abundat porco, haedo, agno, gallina, lacte, caseo, melle. Jam hortum ipsi agricolae succidiam alteram appellant. Conditiora facit haec supervacanei etiam operis aucupium atque venatio. 57. Quid de pratorum viriditate aut arborum ordinibus aut vinearum olivetorumve specie dicam? Brevi praecidam: agro bene culto nihil potest esse nec usu uberius nec specie ornatius, ad quem fruendum non modo non retardat, verum etiam invitat atque allectat senectus. Ubi enim potest illa aetas aut calescere vel apricatione melius vel igni, aut vicissim umbris aquisve refrigerari salubrius? 58. Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam et pilam, sibi natationes atque cursus: nobis senibus ex lusionibus multis talos relinquant et tesseras; id ipsum ut lubebit, quoniam sine his beata esse senectus potest.

XVII. 59. Multas ad res perutiles Xenophontis libri sunt, quos legite, quaeso, studiose, ut facitis. Quam copiose ab eo agricultura laudatur in eo libro qui est de tuenda re familiari, qui Oeconomicus inscribitur! Atque ut intelligatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo, Cyrum minorem, regem Persarum, praestantem ingenio atque imperii gloria, quum Lysander Lacedaemonius vir summae virtutis venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse, et ei quendam consaeptum agrum diligenter consitum ostendisse. Quum autem admiraretur Lysander et procerritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur e floribus, tum eum dixisse, mirari se non modo diligentiam sed etiam sollertiam ejus a quo essent illa dimensa atque discripta; et ei Cyrum respondisse: Atqui ego omnia ista sum dimensus; mei sunt ordines, mea discriptio; multae etiam istarum arborum mea manu sunt satae. Tum Lysandrum intuentem purpuram ejus et nitorem corporis ornatumque Persicum multo auro multisque gemmis dixisse; Rite vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna conjuncta est. 60. Hac igitur fortuna frui licet senibus; nec aetas impedit quo minus et ceterarum rerum et in primis agri colendi studia teneamus usque ad ultimum tempus senectutis. M. quidem Valerium Corvum accepimus ad centesimum annum perduxisse, quum esset acta jam aetate in agris eosque coleret; cujus inter primum et sextum consulatum sex et quadraginta anni interfuerunt. Ita quantum spatium aetatis majores nostri ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit; atque ejus extrema aetas hoc beatior quam media, quod auctoritatis habebat plus, laboris minus. Apex est autem senectutis auctoritas. 61. Quanta fuit in L. Caecilio Metello! quanta in Atilio Calatino in quem illud elogium unicum: Plurimae consentiunt gentes populi primarium fuisse virum. Notum est carmen incisum in sepulcro. Jure igitur gravis cujus de

laudibus omnium esset fama consentiens. Quem virum nuper P. Crassum Pontificem Maximum, quem postea M. Lepidum eodem sacerdotio praeditum vidimus! Quid de Paullo aut Africano loquar, aut ut jam ante de Maximo? quorum non in sententia solum, sed etiam in nutu residebat auctoritas. Habet senectus, honorata praesertim, tantam auctoritatem ut ea pluris sit quam omnes adolescentiae voluptates.

XVIII. 62. Sed in omni oratione memontote eam me senectutem laudare quae fundamentis adolescentiae constituta sit. Ex quo efficitur id quod ego magno quondam cum assensu omnium dixi, Miseram esse senectutem quae se oratione defenderet. Non cani, non rugae repente auctoritatem arripere possunt; sed honeste acta superior aetas fructus capit auctoritatis extremos. 63. Haec enim ipsa sunt honorabilia quae videntur levia atque communia, salutari, appeti, decedi, assurgi, deduci, reduci, consuli; quae et apud nos et in aliis civitatibus, ut quaeque optime morata, ita diligentissime observantur. Lysandrum Lacedaemonium, cujus modo mentionem feci, dicere aiunt solitum Lacedaemonem esse honestissimum domicilium senectutis: nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, quum Athenis ludis quidam in theatrum grandis natu venisset, in magno consessu locum nusquam ei datum a suis civibus; quum autem ad Lacedaemonios accessisset, qui legati quum essent certo in loco consederant, consurrexisse omnes et senem [illum] sessum recepisse. 64. Quibus quum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam, Athenienses scire quae recta essent, sed facere nolle. Multa in nostro collegio praeclara, sed hoc de quo agimus in primis, quod, ut quisque aetate antecedit, ita sententiae principatum tenet; neque solum honore antecedentibus sed iis etiam qui cum imperio sunt majores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? quibus qui splendide usi sunt, ii mihi videntur fabulam aetatis peregisse, nec tamquam inexercitati histriones in extremo actu cor-

ruisse. 65. At sunt morosi et anxii et iracundi et difficiles senes. Si quaerimus, etiam avari: sed haec morum vitia sunt non senectutis. Ac morositas tamen et ea vitia quae dixi habent aliquid excusationis, non illius quidem justae sed quae probari posse videatur: contemni se putant, despici, illudi: praeterea in fragili corpore odiosa omnis offensio est. Quae tamen omnia dulciora fiunt et moribus bonis et artibus; idque quum in vita tum in scena intelligi potest ex iis fratribus qui in Adelphis sunt. Quanta in altero duritas, in altero comitas! Sic se res habet; ut enim non omne vinum, sic non omnis aetas vetustate coacescit. Severitatem in senectute probo, sed eam sicut alia modicam; acerbitatem nullo modo. Avaritia vero senilis quid sibi velit non intelligo. Potest enim quidquam esse absurdius quam quo minus viae restat eo plus viatici quaerere?

XIX. 66. Quarta restat causa quae maxime angere atque sollicitam habere nostram aetatem videtur, appropinquatio mortis, quae certe a senectute non potest longe abesse. O miserum senem qui mortem contemnendam esse in tam longa aetate non viderit! quae aut plane negligenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit ubi sit futurus aeternus. Atqui tertium certe nihil inveniri potest. 67. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum? Quamquam quis est tam stultus, quamvis sit adolescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam aetas illa multo plures quam nostra mortis casus habet; facilius in morbos incidunt adolescentes; gravius aegrotant; tristius curantur. Itaque pauci veniunt ad senectutem. Quod ni ita accideret, melius et prudentius viveretur; mens enim et ratio et consilium in senibus est, qui si nulli fuissent, nullae omnino civitates essent. Sed redeo ad mortem impendentem. Quod illud est crimen senectutis, quum illud videatis cum adolescentia esse commune? 68. Sensi ego quum in optimo filio meo, tum in exspectatis ad amplissimam dignitatem fratribus tuis, Scipio, mortem omni aetati esse communem. At sperat adolescens diu se victurum, quod spe-

rare idem senex non potest. Insipienter sperat. Quid enim stultius quam incerta pro certis habere, falsa pro veris? Senex ne quod speret quidem habet. At est eo meliore conditione quam adolescens, quoniam id, quod ille sperat, hic [jam] consecutus est. Ille vult diu vivere; hic diu vixit. 69. Quamquam, o Dii boni! quid est in hominis vita diu! Da enim supremum tempus: exspectemus Tartessiorum regis aetatem. Fuit enim, ut scriptum video, Arganthonius quidam Gadibus qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur in quo est aliquid extremum: quum enim id advenit, tunc illud quod praeteriit effluxit: tantum remanet quod virtute et recte factis consecutus sis. Horae quidem cedunt et dies et menses et anni, nec praeteritum tempus unquam revertitur, nec quid sequatur sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus. 70. Neque enim histrioni ut placeat peragenda fabula est; modo in quocunque fuerit actu probetur; nec sapienti usque ad Plaudite veniendum est. Breve enim tempus aetatis satis est longum ad bene honesteque vivendum. Sin processeris longius, non magis dolendum est quam agricolae dolent, praeterita verni temporis suavitate aestatem autumnumque venisse. Ver enim tamquam adolescentiam significat ostenditque fructus futuros: reliqua tempora demetendis fructibus et percipiendis accommodata sunt. 71. Fructus autem senectutis est, ut saepe dixi, ante partorum bonorum memoria et copia. Omnia vero, quae secundum naturam fiunt, sunt habenda in bonis. Quid est autem tam secundum naturam quam senibus emori? quod idem contingit adolescentibus adversante et repugnante natura. Itaque adolescentes mori sic mihi videntur, ut quum aquae multitudine vis flammae opprimitur: senes autem sicut sua sponte nulla adhibita vi consumptus ignis exstinguitur: et quasi poma ex arboribus, si cruda sunt, vi avelluntur; si matura et cocta, decidunt: sic vitam adolescentibus vis aufert, senibus maturitas; quae quidem mihi tam jucunda est ut, quo propius ad mortem accedam, quasi terram videre

videar aliquandoque in portum ex longa navigatione esse venturus.

XX. 72. Omnium aetatum certus est terminus: senectutis autem nullus certus est terminus, recteque in ea vivitur, quoad munus officii exsequi et tueri possis et tamen mortem contemnere. Ex quo fit ut animosior etiam senectus sit quam adolescentia et fortior. Hoc illud est quod Pisistrato tyranno a Solone responsum est, quum illi quaerenti, qua tandem spe fretus sibi tam audaciter obsisteret, respondisse dicitur Senectute. Sed vivendi est finis optimus, quum integra mente ceterisque sensibus opus ipsa suum eadem quae coagmentavit natura dissolvit. Ut navem, ut aedificium idem destruit facillime qui construxit, sic hominem eadem optime quae conglutinavit natura dissolvit. Jam omnis conglutinatio recens aegre, inveterata facile divellitur. Ita fit ut illud breve vitae reliquum nec avide appetendum senibus nec sine causa deserendum sit; vetatque Pythagoras injussu imperatoris, id est, dei, de praesidio et statione vitae decedere. 73. Solonis quidem sapientis elogium est, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Vult, credo, se esse carum suis; sed haud scio an melius Ennius:

Nemo me lacrumis decoret neque funera fletu
Faxit.

74. Non censet lugendam esse mortem quam immortalitas consequatur. Jam sensus moriendi aliquis esse potest, isque ad exiguum tempus praesertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adolescentia debet esse mortem ut negligamus, sine qua meditatione tranquillo esse animo nemo potest. Moriendum enim certe est, et id incertum an eo ipso die. Mortem igitur omnibus horis impendentem timens qui poterit animo consistere? 75. De qua non ita longa disputatione opus esse videtur, quum recorder non L. Brutum qui in liberanda patria est interfectus, non duo Decios qui ad voluntariam mortem cursum equorum incitaverunt, non M. Atilium qui ad supplicium est profectus ut fidem hosti datam conservaret, non duo Scipiones qui iter Poenis vel corpori-

bus suis obstruere voluerunt, non avum tuum L. Paullum qui morte luit collegae in Cannensi ignominia temeritatem, non M. Marcellum cujus interitum ne crudelissimus quidem hostis honore sepulturae carere passus est, sed legiones nostras, quod scripsi in Originibus, in eum saepe locum profectas alacri animo et erecto, unde se nunquam redituras arbitrarentur. Quod igitur adolescentes et ii quidem non solum indocti sed etiam rustici contemnunt, id docti senes extimescent? 76. Omnino, ut mihi quidem videtur, studiorum omnium satietas vitae facit satietatem. Sunt pueritiae certa studia: num igitur ea desiderant adolescentes? Sunt ineuntis adolescentiae: num ea constans jam requirit aetas quae media dicitur? Sunt etiam hujus aetatis: ne ea quidem quaeruntur in senectute. Sunt extrema quaedam studia senectutis: ergo ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis. Quod quum evenit, satietas vitae tempus maturum mortis affert.

XXI. 77. Equidem non video cur quid ipse sentiam de morte non audeam vobis dicere, quod eo melius mihi cernere videor quo ab ea propius absum. Ego vestros patres, P. Scipio, tuque C. Laeli, viros clarissimos mihique amicissimos vivere arbitror, et eam quidem vitam quae est sola vita nominanda. Nam dum sumus in his inclusi compagibus corporis, munere quodam necessitatis et gravi opere perfungimur. Est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatique contrarium. Sed credo deos immortales sparsisse animos in corpora humana ut essent qui terras tuerentur, quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio impulit ut ita crederem, sed nobilitas etiam summorum philosophorum et auctoritas. 78. Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, nunquam dubitasse quin ex universa mente divina delibatos animos haberemus. Demonstrabantur mihi praeterea quae Socrates supremo vitae die de immortalitate

animorum disseruisset, is qui esset omnium sapientissimus oraculo Apollinis judicatus. Quid multa? Sic mihi persuasi, sic sentio, quum tanta celeritas animorum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes, tantae scientiae, tot inventa, non posse eam naturam quae res eas contineat esse mortalem: quumque semper agitetur animus nec principium motus habeat, quia se ipse moveat, ne finem quidem habiturum esse motus, quia nunquam se ipse sit relicturus; et quum simplex animi natura esset, neque haberet in se quidquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire: magnoque esse argumento homines scire pleraque ante quam nati sint, quod jam pueri, quum artes difficiles discant, ita celeriter res innumerabiles arripiant ut eas non tum primum accipere videantur, sed reminisci et recordari. Haec Platonis fere.

XXII. 79. Apud Xenophontem autem moriens Cyrus major haec dicit: "Nolite arbitrari, o mihi carissimi filii, me quum a vobis discessero nusquam aut nullum fore. Nec enim dum eram vobiscum animum meum videbatis, sed eum esse in hoc corpore ex iis rebus quas gerebam intelligebatis. Eundem igitur esse creditote, etiam si nullum videbitis. 80. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent quo diutius memoriam sui teneremus. Mihi quidem nunquam persuaderi potuit animos dum in corporibus essent mortalibus vivere, quum exissent ex iis emori: nec vero tum animum esse insipientem quum ex insipienti corpore evasisset; sed quum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam quum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat; abeunt enim illuc omnia unde orta sunt; animus autem solus nec quum adest nec quum discedit apparet. Jam vero videtis nihil esse morti tam simile quam somnum. 81. Atqui dormientium animi maxime declarant divinitatem suam; multa enim quum remissi et liberi sunt futura prospiciunt. Ex quo intelligitur quales futuri

sint, quum se plane corporis vinculis relaxaverint. Quare, si haec ita sunt, sic me colitote ut deum. Sin una est interiturus animus cum corpore, vos tamen deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis."

XXIII. 82. Cyrus quidem haec moriens. Nos, si placet, nostra videamus. Nemo unquam mihi, Scipio, persuadebit aut patrem tuum Paullum, aut duos avos Paullum et Africanum, aut Africani patrem, aut patruum, aut multos praestantes viros quos enumerare non est necesse, tanta esse conatos quae ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes, ut de me ipso aliquid more senum glorier, me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si iisdem finibus gloriam meam quibus vitam essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed nescio quomodo animus erigens se posteritatem ita semper prospiciebat quasi quum excessisset e vita tum denique victurus esset. Quod quidem ni ita se haberet ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatem gloriae niteretur. 83. Quid, quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo? Nonne vobis videtur animus is qui plus cernat et longius videre se ad meliora proficisci; ille autem cujus obtusior sit acies non videre? Equidem efferor studio patres vestros quos colui et dilexi videndi; neque vero eos solum convenire aveo quos ipse cognovi, sed illos etiam de quibus audivi et legi et ipse conscripsi. Quo quidem me proficiscentem haud sane quis facile retraxerit, neque tamquam Peliam recoxerit. Quod si quis deus mihi largiatur ut ex hac aetate repuerascam et in cunis vagiam, valde recusem; nec vero velim quasi decurso spatio ad carceres a calce revocari. 84. Quid enim habet vita commodi? quid non potius laboris? Sed habeat sane: habet certe tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi et ii docti saepe

fecerunt: neque me vixisse poenitet, quoniam ita vixi ut non frustra me natum existimem; et ex vita ita discedo tamquam ex hospitio, non tamquam ex domo. Commorandi enim natura deversorium nobis, non habitandi dedit. 85. O praeclarum diem quum ad illud divinum animorum concilium coetumque proficiscar, quumque ex hac turba et colluvione discedam! Proficiscar enim non ad eos solum viros de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior, cujus a me corpus crematum est, quod contra decuit ab illo meum; animus vero non me deserens, sed respectans, in ea profecto loca discessit quo mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum, non quo aequo animo ferrem, sed me ipse consolabar existimans non longinquum inter nos digressum et discessum fore. 86. His mihi rebus, Scipio, id enim te cum Laelio admirari solere dixisti, levis est senectus, nec solum non molesta sed etiam jucunda. Quod si in hoc erro quod animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem quo delector dum vivo extorqueri volo. Sin mortuus, ut quidam minuti philosophi censent, nihil sentiam, non vereor ne hunc errorem meum mortui philosophi irrideant. Quod si non sumus immortales futuri, tamen extingui homini suo tempore optabile est. Nam habet natura ut aliarum omnium rerum sic vivendi modum. Senectus autem actatis est peractio tamquam fabulae, cujus defatigationem fugere debemus, praesertim adjuncta satietate. Haec habui de senectute quae dicerem, ad quam utinam perveniatis, ut ea quae ex me audistis re experti probare possitis.

NOTES.

P. 1, § 1. *O Tite*] These verses are from Ennius, who is addressing T. Quinctius Flamininus, the conqueror of Philip V., king of Macedonia, B.C. 197. The life of Flamininus is written by Plutarch.

—— *Levasso*] A form equivalent to 'levavero.' But the original ending of the future perfect of the indicative seems to have been 'eso;' and accordingly the form would be 'levaveso,' which is as easily shortened to 'levaso,' as 'levavero' is to 'levaro.' The second 's' in 'levasso' is superfluous.

—— *Ille vir*] He means Ennius, a Greek, a native of Rudiae in Calabria, and the father of Roman epic poetry. Ennius was born B.C. 239. He became acquainted with Cato probably while Cato was praetor of Sardinia. There is an edition of the fragments of Ennius by F. Hessel, Amsterdam, 4to. 1707.—A. reads

'Flamininum vir ille
— haud magna cum re, sed plenu' fidei.'

—— *Fidei*] The penultima of the genitives of the fifth declension was originally long, but in prose it is usual to pronounce it short, unless the vowel 'i' precedes it. (Key's Grammar, p. 16.) The elision of the 's' before a consonant, as in 'plenus,' occurs frequently in Lucretius.

—— *Cognomen*] His cognomen of Atticus; for among other accomplishments Cicero's friend "sic Graece loquebatur ut Athenis natus videretur." Nepos, Life of Atticus, c. 4.

—— *Quibus me ipsum*] This is commonly called a case of attraction, 'me ipsum' corresponding to the accusative 'te;' for the regular construction would be 'quibus ego ipse,' but this would require the repetition of the verb in the form 'commoveor.' 'Ut Flamininum,' is a like instance.

—— *Quarum consolatio*] Cicero perhaps alludes to the troubles that followed Caesar's death; or, if this treatise

was written before Caesar's death, he may allude to the times that followed Caesar's invasion of Italy, and to Caesar's usurpation.

— § 2. *Levari volo:*] 'Volo' in the indicative indicates 'opinion,' 'will,' and sometimes 'command.' Here it means: "I would have both you and myself eased of this burden." Compare the use of 'volo' in De Sen. c. 1, 2, 7, 19, 20; and De Am. c. 3, 9.

—— *Eo munere quo—uteretur.*] This should be rendered: "You occurred to me as worthy of an offering such as both of us might enjoy in common."

—— *Cui qui pareat,* &c.] The position of the two relatives, and the similar position at the beginning of a clause, of 'qui si,' 'qui cum,' 'quod qui' (De Am. c. 10), ought to be observed. 'Qui' thus placed should rarely be translated by the English relative; though in this instance 'cui' may be so translated: "The which *if* a man were to obey, he might," &c. I have here purposely prefixed *the* to *which;* but if this old and good idiom should be disliked, we may say, "and if a man should obey it," &c.; which is a poor sort of expression, for the 'cui' loses its place and its emphasis. On the translation of such forms as 'pareat' with 'possit' in the corresponding member, see Professor Key's Grammar, on the conjugations.

P. 2, § 3. *Admirantes quod—ferat,*] A comparison of like passages in which 'quod' is followed by the subjunctive will show that it belongs to the more general construction of the relative 'qui' with the subjunctive. Comp. De Sen. c. 2, 3, 4; De Am. c. 27.

—— *Suis libris,*] M. Porcius Cato was a soldier, an orator, a farmer, and an author. He wrote a small treatise De Re Rustica, which is extant, and Origines, or a history of the early events of Italy, of which some fragments remain. The fragments of his orations are collected by Meyer, Orat. Rom. Fragm. pp. 11—151, 2nd ed. Cicero says (Brutus, c. 17) that he had read above one hundred and fifty of Cato's orations.

—— *Quid opus*] An ordinary ellipsis in familiar discourse, instead of "quid opus est plura dicere?" Thus a Roman could say 'quid plura?' 'quid multa?' The omission of a verb in familiar conversation or writing was common. Cicero begins a letter to Atticus (xvi. 3), "Tu vero sapienter. Nunc demum," &c.

— § 4. *Ceterarum rerum,* &c.] "Sane ceterarum rerum paterfamilias et prudens et attentus." Cic. Pro P. Quintio, c. 3. As to this position of the genitive, compare De

Sen. c. 22, "ceterarum rerum;" and c. 23, "ut aliarum rerum."

—— *Sic—ut*] 'Sic' is used sometimes like 'ita,' and may be followed by 'ut' and the subjunctive, as in the expression (c. 1) "ita jucunda—fuit ut—absterserit." Similar usages of 'sic—ut' occur in De Sen. c. 8, 'sic avide,' &c.; and 'sic' without an adjective or adverb, followed by 'ut,' as De Am. 1, 4. But the use of 'sic' is generally distinguishable from that of 'ita;' for 'ita' has the same relationship to 'is,' that 'sic' has to the demonstrative 'hic;' and accordingly 'sic' is more emphatic.

—— *Aetna*] This treatise abounds in short passages, the substance of which is taken from Greek writers. The original of this passage may be the Hercules Furens of Euripides, v. 631,—

——ἄχθος δὲ τὸ γῆρας δεὶ
βαρύτερον Αἴτνας σκοπέλων ἐπὶ κρατὶ κεῖται.

—— *Quibus—iis*] 'Is' is simply a word of reference, and as much so when it is placed after 'qui' as when it is before it; though the form of expression is more emphatic here, than if the two parts of the sentence changed their relative position. The English idiom adopts another order, but one that is much inferior in expressiveness: "for every period of life is irksome to those who have no resources in themselves;" but the emphasis, which 'quibus' has in the Latin by virtue of its place, is lost in this version. Yet it is possible to preserve the position of 'quibus' in the English; and, if such a rendering as the following should not be the best, it may serve to show the meaning of the position of 'quibus:' "for, if a man (quibus) has no resources, &c., to such a one (iis)," &c. There are readings 'quibus—his,' and 'qui—his.'

—— *A se ipsi*] Some MSS. have 'ipsi.' Others, which Orelli follows, have 'ipsis.'

—— *Quod—afferat.*] This is part of the subject, of which is predicated, that it cannot appear bad. If part of the subject is thus placed after the predicate, which is generally the case when a negative is used, this disjoined part of the subject is expressed by 'qui' with the subjunctive. The form of the sentence might be, "quod naturae necessitas affert, id non potest malum videri." Numerous examples of this use of the subjunctive occur. In the expression, "nihil habeo quod accusem senectutem" (De Sen. 5), 'quod accusem,' &c., is the subject, the supposed existence of which is negatived. Indeed these forms of expression are conditional, as: "nihil autem molestum quod non

desideres" (De Sen. c. 14): "in fact, if you don't care about having a thing, it gives you no uneasiness;" or, in other words, "nothing gives you uneasiness if you don't care about having it." "Cui parent nesciunt" (De Am. c. 15): "they are getting, they know not for whom;" "they know not for whom they are getting." Here the logical subject is 'cui parent,' "for whom they are getting;" and of such, ignorance in the getters is predicated. In "nemo est enim tam senex qui se annum non putet posse vivere" (De Sen. c. 7), the subject is 'tam senex—vivere,' 'a man so old as not to expect to live a year;' and the existence of such a man is negatived. Nothing is clearer than the following passage: "ad quas non est facile inventu qui descendat," where it is obvious that 'ad quas—qui descendat,' 'a man to descend to' is the subject and the nominative of 'est,' and that of such a man it is said 'non est facile inventu.' In De Sen. c. 19, we have "nec quid sequatur sciri potest," where the subject 'quid sequatur' is manifest. There is occasionally an apparent and sometimes a real difficulty in determining the subject and the predicate of a sentence; that is, it may be difficult to discover what the writer meant, and partly because he has conceived his idea vaguely. In the expression: "nemo convenire me voluit cui fuerim occupatus" (De Sen. c. 10), the subject is "a person with reference to whom I was engaged," which supposition is negatived. The same thing might be somewhat differently expressed thus: "nemini fui occupatus qui me voluerit convenire," where 'a man wishing to see me' is the subject, of which is predicated that "I was never engaged when such a thing happened."

—— *Adeptam:*] Several MSS. have 'adepti,' but there is authority for the passive form. Forcellini, Lexicon, by Furlanetto.

—— *Qui enim*] As A. has it. Orelli has 'Quid enim? citius,' &c.; but there is little MSS. authority for 'Quid enim,' &c.

— § 5. *Nostroque cognomine,*] The 'cognomen' of Sapiens or the Wise (De Am. c. 2). The reading 'vestroque cognomine' has less MSS. authority. If it is accepted, it must mean 'the cognomen that you give me,' as A. observes. Cicero (Verr. ii. 2, c. 2) says, "Itaque ille M. Cato Sapiens."

—— *In hoc—quod sequimur*] If this is considered as containing an independent affirmation, there is no difficulty about the use of the indicative. Comp. De Sen. c. 12, 13, 17; De Am. c. 5; Ad Q. Fr. 1. Such a passage as the following in the De Am. c. 20, "quas qui impedire vult quod

desiderium non ferat, is et infirmus est," &c., is a different kind of sentence. But see the note on "si in hoc erro," &c., c. 23.

—— *Naturam optimam ducem*] The sense in which 'natura' is used in this treatise is exact enough. On the meaning of the expression 'to follow nature' and 'to live according to nature,' and the like, Bishop Butler has some useful remarks in the introduction to his sermons. According to Diogenes (vii. Zeno) Zeno was the first who said that the end of life was to live conformably to Nature, that is, according to virtue. In the De Amicitia Nature is called the best guide to good living, by which the writer clearly means, that the whole constitution of man's nature shows how he ought to live; which is not by following a part of his nature, as, for instance, his animal propensities only, but by living in conformity to the whole nature of his being. The true notion of living according to nature is clearly expressed by the Emperor Antoninus (Med. ii. 1, and elsewhere). The word 'nature' is seldom used by the Greek and Roman philosophical writers so loosely as it is by many modern writers. It often means God, as Seneca says (De Ben. iv. 8): "sic nunc naturam voca, fatum, fortunam; omnia ejusdem Dei nomina sunt varie utentis sua potestate;" and in another place (De Ben. iv. 7) he says: "quid aliud est natura quam deus et divina ratio toti mundo et partibus ejus inserta?"

—— *Discriptae*] Orelli's reading is 'descriptae,' and he gives no various reading 'discriptae,' though there seems to be one (Otto's note). See Cicero De Re Publica, i. 46; ii. 22, ed. A. Mai. I do not hesitate to restore a genuine word, which differs from 'describo,' as 'decedo' from 'discedo,' 'depono' from 'dispono.' 'Discribere' means 'to mark out:' 'describere' is to mark down, to copy from, and the like.

—— *Vietum*] 'Vie-tus' means 'soft,' 'flexible,' 'bent.' Lucretius (iii. 386) calls the spider's web 'vieta vestis,' the meaning of which is understood, when we feel a spider's web on our face or hands. Terence, Eunuchus (iv. 4. 21), has this:

'Hic est vetus, vietus, veternosus senex.'

Columella (xii. 15) applies the word to a fig full ripe, and opposes it to 'immatura.' It means here that which is soft and ripe, ready to fall (caducum).

P. 3, § 5. *Gigantum*] 'To fight against nature' is to fight against the Gods; for to resist a law is to resist the law-maker. Cicero compares this disobedience to the re-

bellion of the Giants, an old story. See Macleane's Horace, Note, Carm. iii. 4.

— § 6. *Quam—ingrediendum sit,*] The reading 'qua' is properly rejected by Manutius and others who have followed him.

—— *Istuc*] The connexion of this word 'istuc,' 'the place where you are,' with 'quo pervenisti,' and the use of the word 'iste' generally in this treatise, will show a careful reader that 'iste' has a reference in some way to the person who is addressed. No word is so much misused by modern writers of Latin. "Est istuc quidem Laeli, aliquid" (De Sen. 3), refers to what Laelius had just said. "Omnes autem qui istinc veniunt" (Ad Q. Fr. c. 13), says Cicero to his brother Quintus: "all those who come from your province," the province where Quintus then was. The Italians use their demonstrative pronoun 'cotesto' in the same way.

— § 7. *Querelis—quae C. Salinator,*] Some MSS. and some editions have 'quas,' but 'quae' is the right reading. After saying that he had often heard the complaints of some of his comrades, Cato interposes a proverb, and instead of continuing the sentence thus: "C. Salinatoris, Sp. Albini qui," &c., he resumes simply with reference to the sense, as if he had begun, "I have heard what C. Salinator," &c. The use of 'quod carerent' depends partly on the oblique form, which is here used in reporting the words of others, and partly on the fact that 'quod carerent,' &c., is the subject, and that the predicate is in 'deplorare.' The use of 'putarent' is also in accordance with a general principle, by virtue of which the tense of 'puto' in this instance must follow that of the verb, to which it is subordinate.

—— *Quod esset accusandum.*] The chief predicate is 'videbantur accusare,' and the subject is 'id...quod esset accusandum.' There are two forms which such a Latin sentence may have. If no emphasis is laid on the part which contains the subject, it is placed at the end of the sentence; and if this subject contains a verb, it is in the subjunctive form. If the subject is to be made emphatic, it is placed in another part of the sentence; and the form is this: "Quod erat accusandum id mihi non videbantur accusare."

—— *Usu venirent*] Caesar (B. G. vii. 9) has the same expression. Terence (Phormio i. 2. 23) has, 'Mî usus venit.' The MSS. of Cicero have both 'usu venirent' and 'usu evenirent;' but here at least the true form is 'usu venirent.'

—— *Qui—non moleste ferrent*] If this sentence causes any difficulty, it may be removed by considering that Cicero

might have said "quorum ego multos cognovi qui non quererentur se et libidinum vinculis laxatos esse nec a suis," &c.

— § 8. *Themistocles—nobilis,*] The story is taken from Plato (Rep. i.), where the word which corresponds to 'nobilis' is *ὀνομαστός*, which, as Manutius observes, makes it the more surprising that some critics should have preferred 'ignobilis,' the reading of certain MSS., which is contradicted by the passage in Plato, and in Plutarch (Life of Themistocles, c. 18), who has the word *ἔνδοξος*, and by the sense of the passage. The story is told somewhat differently in terms by Herodotus (viii. 125), but it is the same in substance.

—— *Quod eodem modo*] The comparison is expressed by '*Ut* Themistocles,' &c., and by 'Quod *eodem modo*,' &c.

P. 4, § 10. *Eum qui—in illo*] The frequent use of the form 'is qui' enables a careful reader to distinguish the use of 'is,' a word of reference, from the demonstrative 'ille,' which points to the remoter object, when contrasted with 'hic,' which refers to the nearer; and when 'ille' is not contrasted with 'hic,' it is still used conformably to its proper meaning to designate a person or thing emphatically. After speaking of Q. Maximus as 'ille vir,' 'that great man,' he simply refers to him as the subject of his narrative, which is done by the word 'eum.' Fabius is Q. Fabius Maximus Cunctator, he who first checked Annibal by his prudence (Livy xxii.).

P. 4, § 10. *Quartum consule*] Consul for the fourth time. 'Quartum' is the word nearly always used in this sense (Liv. iii. 67), not 'quarto.' In the Monumentum Ancyranum: "Patritiorum numerum auxi consul quartum."

—— *Quaestor deinde*, &c.] This passage stands as it is in Orelli's text. The various readings are very perplexing. Cato's quaestorship was in the consulship of M. Cornelius Cethegus, and P. Sempronius Tuditanus, B.C. 204. The reading in the Variorum edition is "ad Tarentum quaestor; deinde aedilis, quadriennio post factus sum praetor; quem magistratum," &c. Cato was born B.C. 234, according to Cicero: he was with Fabius at Capua B.C. 214; with him again at Tarentum B.C. 209, according to Cicero; quaestor B.C. 204; in B.C. 199 plebeian aedile; in B.C. 198 praetor in Sardinia; consul for the first time B.C. 195; and censor B.C. 184. Manutius explains the old text by referring 'quem magistratum' to the quaestorship; for he remarks, if Cato were praetor in the consulship of Tuditanus and Cethegus (B.C. 204), there would be nine years between his

praetorship and consulship, which would be improbable. But if he was quaestor with Fabius at Tarentum B.C. 209, he was not quaestor in the consulship of Cethegus and Tuditanus. Besides this, it is hardly probable that the mention of his aedileship and praetorship would be interposed, before he fixed the year of his quaestorship, by the words 'quem magistratum.' &c. The conclusion is that what relates to his aedileship and praetorship is properly rejected.

—— *Suasor legis Cinciae*] 'Suasor' is a term applied to one who speaks in favour of a law (lex). The 'lex Cincia' was a plebiscitum, enacted B.C. 204. It took its name from the tribune M. Cincius Alimentus, who proposed it. One provision of the lex forbade a person to take any thing for pleading a cause (Cic. De Orat. ii. 71; Liv. xxxiv. 4). But it contained other provisions with reference to gifts. The matter is discussed by Savigny, Vermischte Schriften, vol. i.; by Hasse in the Rheinisches Museum (1827); and by Puchta, Inst. vol. ii. § 206.

—— *Non enim*, &c.] See De Officiis i. 24. The best MSS. have the reading 'non enim,' &c., to which there is no objection, for the 'e' in 'enim' was dropped in the reading.

—§ 11. *Salinatori*,] Hannibal took Tarentum except the citadel, which M. Livius defended (Liv. xxv. 9—11; xxvii. 25). But this Livius was not Salinator. His cognomen was Macatus (Liv. xxvii. 34). Cicero has confounded this M. Livius Macatus with M. Livius Salinator, who was consul (B.C. 207) with C. Claudius Nero: and he has the same mistake, if it is one, in another place (De Or. ii. 67).

—— *Ita dicenti*,] Some MSS. omit 'ita.' In a passage where Cicero (De Fin. i. 9) wishes emphatically to introduce what he is going to say, the expression is "idque instituit docere sic;" in which case 'ita' would not be admissible. Compare (De Sen. c. 6): "et tamen sic a patribus accepimus."

—— *Agrum Picentem*] This agrarian law is mentioned by Polybius (ii. 21), who says that it was carried, and he places it in B.C. 232, four years earlier than Cicero; for the second consulship of Fabius was B.C. 228. This was land from which the Galli had been expelled by the Romans. The division of it is mentioned by Varro (De R. R. i. 2): "ager Gallicus Romanus vocatur, qui viritim cis Ariminum datus est ultra agrum Picentium." The term 'dividenti,' which occurs in Livy (iv. 48 and elsewhere), means a proposal to distribute conquered land; and 'viritim' means so much for each plebeian.

—— *Auctoritatem*] If a measure was approved by the

senate, before it was confirmed by the comitia, the senate were said 'auctores fieri,' and their resolution was an 'auctoritas' (Cic. Brutus, c. 14). The meaning of the expression 'patres auctores fiunt' requires an historical exposition, which is given by Becker (Handbuch der Rom. Alterthümer), and his view of it may be accepted until a better appears.

P. 5, § 12. *Juris augurii*] Some MSS. have 'juris et augurii;' but we may say 'jus augurium,' the law that related to augury, as we say 'jus pontificium,' the law that related to the duties and powers of the pontifices. 'Jus' in one of its senses signifies 'law' generally, 'lex' is a statute, an enactment of the comitia. Sometimes 'jus' and 'lex' are opposed; and 'jus' means law, the original of which is not in writing. Cicero (De Leg. i. 6): "populariter interdum loqui necesse erit et appellare eam legem, quae scripta sancit quod vult, aut jubendo, aut vetando, ut vulgus appellat."

—— *Ut in homine Romano*] "For a Roman," "considering he was a Roman." "Quae tamen ut in malis acerbitati anteponenda est" (Ad Q. Fr. c. 13). Compare Cic. Ver. ii. 1. c. 52; and Divin. c. 9.

— § 13. *Ut urbium*, &c.] The word 'ita' is often omitted in such cases as this, and others like it. "Saepe incidunt magnae res ut discedendum sit ab amicis" (De Am. c. 20),

—— *Panathenaicus*] The Panathenaicus of Isocrates is extant. He mentions his age of ninety and four years (c. 1). This treatise is so called either because it was read at the Panathenaea, or because it is a laudation of the Athenians.

Gorgias, a native of Leontini in Sicily, was a teacher of rhetoric and a philosopher. The evidence as to the great age that he attained is as clear as can be expected about such a matter.

—— *Cur—vellet*] 'Cur' is one of the conjunctions formed from 'qui,' and in such a sentence as this is followed by the subjunctive mood, as in this chapter: "quatuor reperio causas cur senectus misera videatur" (see also De Sen. c. 21; De Am. cc. 13, 21): "reasons for old age being considered miserable I find to be four."

— § 14. *Vicit Olympia*,] Olympia is the accusative plural of Olympius, and the construction is a Greek usage, like *τὰ πάντα νικᾶν*, *μάχην νικᾶν*, *Ὀλύμπια νικᾶν*.

—— *M'. Acilius*] M'. is the abbreviation for Manius, a Roman praenomen, which the MSS. and the editors have often incorrectly replaced by M. or Marcus.

—— *Legem Voconiam*] This lex was enacted B.C. 169 according to Cicero. Its provisions are obscurely stated by the ancient authorities, but the general object was to limit the amount of property that a woman could take as heres. (Gaius, ii. 274.) See Savigny, Vermischte Schriften, Ueber die Lex Voconia.

—— *Bonis lateribus*] 'With good sides,' 'strong sides,' sound in wind. Comp. c. 9. Plinius (Ep. ii. 11) says, "ut saepius admoneret voci laterique consulerem." Of a person who is wearied and panting the Italians say 'e' batte il fianco.' Forcellini.

P. 6, § 15. *An iis quae juventute, &c.*] This is the true order of the words, not "geruntur juventute et viribus," as in Ernesti. There is a reading 'in juventute geruntur,' &c., which some editors prefer; and it has the authority of the best MSS. 'An' is the conjunction used in the second part of a disjunctive question; and, when it stands thus at the beginning of a sentence, it has reference to what has been stated before. Here the affirmation is, that old age withdraws us from public affairs; which is followed by the question 'from what?' followed up by the further question, 'from all or only from,' &c. Compare 'An ne eas quidem vires,' &c. (De Sen. c. 9.) The enclitic 'ne' is used in direct interrogative sentences, and is placed after the emphatic word as, 'Nullaene igitur,' &c. See Key's Latin Grammar, Interrogative Particles.

—— *L. Paullus, &c.*] Scipio, one of the speakers in the dialogue, was the younger son of L. Aemilius Paullus who conquered Macedonia. He was adopted by P. Scipio, the son of the Scipio who defeated Hannibal at Zama. Accordingly his complete name was P. Cornelius Scipio Aemilianus, the word Aemili*anus* indicating his original gens. He was called Africanus Minor to distinguish him from his grandfather by adoption.

—— *Quum—defendebant, nihil agebant.*] The ? usually put at the end of the sentences 'Nihil ergo,' &c., is not wanted. It is immaterial, whether we have it or not.

In such a case as this the indicative with 'quum' marks an event contemporaneous with another. "Quum contemplor animo,—reperio" (De Sen. c. 4); "nec cessare nunc video quum bella non gero" (De Sen. c. 6). In the expression "quum sententia senatus inclinaret non dubitavit," it is not the writer's intention to mark the words of Appius as immediately prompted by the senate's opinion, but simply as delivered during a time when the senate was inclined to this opinion. Compare "quum vellem—tu

occurrebas" (De Sen. c. 1), "while I was in this disposition of mind, you occurred;" "eo sermone quem moriens habuit quum admodum senex esset" (De Sen. c. 9). The principal uses of 'quum' with the indicative and with the subjunctive may be easily collected by a diligent student, who will be assisted by Key's Latin Grammar, 1455.

— § 16. *Illa quae*] Cicero could have used 'ea quae' in this passage, but 'illa' is the demonstrative, and emphatic; which remark is made that such passages as this may not be alleged as evidence of 'is' and 'ille' being used indifferently. The distinction between the two could not be more clearly marked than in the expression: "ad *illa* prima redeamus, *eaque* ipsa concludamus" (De Am. c. 26), where 'ea' refers to 'illa.'

—— *Quo vobis*, &c.] 'Viai' is a correction of Lambinus. Most MSS. have 'via.' Two MSS. have 'vita' for 'via,' and Scaliger conjectured that 'vietae' was the true reading. 'Dementi' is the reading of most MSS. The genitive 'viai' is supposed to depend on 'Quo.'

—— *Appii extat*] See note, c. 11. Pyrrhus, king of Epirus, invaded Italy B.C. 280. Appius was made censor before he was consul, as Cicero here states, and also Livy (ix. 29), in B.C. 312. His first consulship is fixed at B.C. 307. He is again mentioned in c. 11. He began the construction of the Via Appia or road to Capua, and supplied Rome with water by an aqueduct, the Appia. (Frontin. De Aquaeduct. lib. 1.) He is the earliest Roman orator of whom we have any particular notice. (Meyer, Orat. Rom. Fr. p. 1.)

— § 17. *Nihil igitur afferunt*, &c.] The "qui ...negant" contains as direct a negation, as if we were to write, "qui hoc negant, ii nihil afferunt." It is intended to affirm that there are persons who deny that old age is engaged in the administration of public affairs, and also to affirm of such that their affirmation is nothing to the purpose. It is true that "qui ... negant," having been enunciated as a proposition, becomes the subject of the other proposition. But this is very different from such a sentence as "sunt qui ... negent," in which there is only one distinct proposition, the affirmation of the existence of persons who deny.

—— *Similesque sunt ut si qui*] Probably the true reading. There is a reading, "similesque sunt iis qui," &c.

—— *At vero*, &c.] 'At' is here used in answer to an argument, which it does not deny, but renders useless by the addition of something else. In (De Sen. c. 7) 'At memoria minuitur. Credo,' &c. an objection is anticipated.

It is used (De Sen. c. 11) both ways: 'At ita,' an anticipated objection; 'At id quidem,' the answer to it. There is an example in the Letter of Matius to Cicero (Ad Fam. xi. 28): "At ludos, quos Caesaris victoriae Caesar adolescens fecit, curavi. At id ad privatum officium non ad statum rei publicae pertinet.'

— § 18. *Ego vobis*, &c.] When the object is to connect closely the idea of two persons, the words must be placed together. A comparison of like passages will confirm this remark: 'ego vestros patres' (De Sen. c. 21); 'quem ego meum casum' (De Sen. c. 23); 'ego vos hortari,' &c. (De Am. c. 5).

P. 7, § 19. *Novem annis*] The amount of time by which one event differs from another is thus marked, not merely a duration, which as a general rule must be in the accusative. 'Multis annis ante' (De Sen. c. 9); 'quadriennio post' (id.); De Am. cc. 1, 4, 12.

—— *Num igitur*,] 'Num' is used in direct questions: "it commonly implies the expectation of an answer in the negative, and 'nonne' in the affirmative" (Key's Grammar, 1419). It is also used when the question is put in the indirect form: 'quaesisse num illud' (De Sen. c. 7; De Am. c. 19). In the sentence, "num igitur hunc, num Homerum ... an in omnibus his" (De Sen. c. 7), it forms a part of the disjunctive question.

—— *Senatum*.] 'Senatus' seems to be a number of 'senes,' as 'equitatus' is a number of 'equites.' The Romans supposed that their 'Senatus' was so called from the age of the original members of the Senate. (Livy i. 8; Florus i. 1.)

The 'senes' of the Lacedaemonii are the senate (γέροντες), twenty-eight in number. (Plut. Lycurgus, c. 5; Aristot. Pol. ii. 9.)

— § 20. *Cedo*,] The forms 'cĕdŏ,' 'cĕdĕ,' 'give,' or 'tell,' are all that are used. See Forcellini's Lexicon. This Iambic line is quoted from Naevius, one of the old dramatists of Rome, who probably died B.C. 202. If 'Ludo' is the true reading, which is not quite certain, the quotation may be from a play entitled 'Ludus.' (Festus, s. v. Redhostire.) Orelli discovered that the line 'Proveniebant,' &c. is a Trochaic tetrameter catalectic. But it is the same metre as the line in which the question is put.

— § 21. *Quod aiunt*,] 'As the saying is.' It was, says Erasmus, a popular notion that it injured the memory to read sepulchral inscriptions. I do not know where Erasmus got this from.

— § 21. *In memoriam redeo*] Cicero says (Verr. ii. 1, c. 46), "Nam, quaeso, redite in memoriam, judices, quae istius libido in jure dicundo fuerit." The expression means 'to recall to memory,' as we say.

—— *Quemquam senem*] So A. has it. Probably there is the better MSS. authority for 'senum;' but 'senem' is perhaps more consistent with usage.

—— *Omnia quae curant*, &c.] 'Omnia' is the subject, of which is predicated 'meminerunt,' 'they remember;' but 'omnia' is not universal; it is limited in signification by another predicate, 'quae curant,' which is a direct affirmation. Now 'qui sibi, cui ipsi debeant' stand in the same relation of subject to 'meminerunt,' that 'omnia' does; and if something could be predicated of 'qui sibi, cui ipsi debeant,' the verb of predication might be in the indicative mood, like 'curant.'

Vadimonia constituta;] 'Constituere,' to fix. 'Vadimonium promittere' (Cic. Ver. ii. 3, c. 15). The following remarks may serve to explain a legal expression, which often occurs: "When the parties appeared *in jure* (that is before the Praetor or other magistrate who had jurisdiction), as a general rule the proceedings before the magistrate were by no means ended on the same day, for the plantiff now declared to the defendant what kind of action he intended to bring (editio actionis, Dig. 2, tit. 13), and it was necessary that time should be allowed to the defendant to prepare his defence. Accordingly the parties agreed on a time when they should again appear *in jure*, and this engagement is called *vadimonium*, and is comprehended under the general expression *cautio judicio sisti*; it refers to a sum of money as the *poena desertionis*, which in some cases was equal in amount to the matter in dispute, in other cases to one-half, but never exceeded 100,000 sesterces. The defendant had as a general rule to furnish sureties (vades) for the amount of the 'vadimonium;' sometimes the suretyship was dispensed with (*vadimonium purum*); in other cases it was replaced by the oath, or by an immediate condemnation in the amount of the 'poena' by 'recuperatores,' if the 'vadimonium' was broken (Gaius iv. 184—187). Under these circumstances it was manifestly more convenient for the parties to save themselves the first appearance before the court, and instead of the *in jus vocatio* to agree from the first about a day for the actual decision of the question, and secure it by 'vadimonium.'" Puchta, Instit. ii. § 160, 1st ed.

— § 22. *Quid jurisconsulti*, &c.] It is sometimes

pointed thus, "Quid? jurisconsulti, quid? pontifices," &c. The pointing is not material, if the meaning is understood, which is this: "Well, jurisconsulti, and pontifices, and augurs, and philosophers of great age, what a number of things they carry in their memory." Then there is another question, whether there should be a note of interrogation after 'meminerunt,' or a note of exclamation; which is just as idle a question as the other. These Latin sentences that begin with 'Quid' are common forms of expression, such as arise in all countries by shortening the complete form, in order to obtain greater brevity with more force. Possibly the Romans of Cicero's time, if they had left us an explanation of this form, would not have agreed in their explanations.

P. 8, § 22. *Patribus*, &c.] 'Patribus' is the dative, and 'bonis' is the ablative. The usual form of expression is this: "tamquam si illi aqua et igni interdictum sit." Cic. Phil. vi. 4. The reading 'patriis' is rightly rejected; nor is 'patribus' superfluous. For though the Praetor's interdict extended to all 'prodigi,' persons who were wasting their substance, the present was the case of a father, and therefore 'fathers' are mentioned. See the article 'Curator,' by the author of this note in Smith's 'Dict. of Antiq.' The formula of the Roman Praetor (Paulus, Rec. Sent. iii. tit. iv. A. § 7) states the legal consequence of his interdict and shows the form of expression: "Quando tibi bona paterna avitaque nequitia tua disperdis liberosque tuos ad egestatem perducis, ob eam rem tibi ea re commercioque interdico."

—— *Oedipum*] The Oedipus at Colonus was the last work of Sophocles, written when he was about ninety years of age. This story about his children is told also by Plutarch in his treatise entitled, 'Whether an Old Man should take part in Public Affairs' (vol. iv. Moral. ed. Wytt).

—— *Recitare*] This word is used differently from 'legere,' which is generally, not always, a private reading,

— § 23. *Diogenem*] After enumerating many of the Greek writers who maintained their activity to a great age, he mentions Diogenes, who came to Rome as an ambassador from the Athenians in B.C. 155, with Critolaus and Carneades. (Gellius vii. 14.) Scipio and Laelius might therefore have seen Diogenes.

— § 24. *Ut ista*] All the MSS. seem to have 'ista' except two, one of which has 'illa,' and the other omits it.

—— *Agro Sabino*] 'Ager' is a territory, or district, as 'Ager Sabinus,' 'Ager Romanus.' It also means a possession or property.

—— *Quamquam in aliis*] It is doubtful if this, or 'quamquam in illis' is the true reading; for the MSS. have both. If 'illis' is right, it refers to the preceding sentence, and the meaning of the words 'nemo enim' is plain. 'In eis' is opposed to 'in illis.' This opposition of 'ille' and 'is' is not uncommon. If 'aliis' is right, it means every thing except 'quae sciunt ... pertinere.'

Nemo enim est] The effect of placing a comma after 'senex,' as usual, ought to be to make a reader believe that 'qui se—non putet,' &c. contains a direct predication; whereas it is part of the subject 'senex:' "a man so old as not to think that he may live a year, there is none." The supposition is negatived.

—— *Serit*] Hermann writes the verse thus:

Serit
Arbores quae alteri saeculo prosient,

making the verse consist of four Cretici. It is more likely that the verse of Statius is an Iambic verse, but it requires transposition:

Serit arbores quae prosint alteri seculo.

'Prosint' is the MS. reading. 'Serit' is a monosyllable; and 'alteri' a dissyllable.

— § 25. *Caecilius Statius*] was a Roman writer of comedy, who died B.C. 168. His plays were translations or adaptations of Greek originals.

—— *Illud idem:—Illud vero*] It is in accordance with the sense of 'ille,' to be used in such sentences as these, though 'hoc' might be used; but 'id' could not. Compare such expressions as: "me ipse consolor et maximo illo solatio quod eo errore careo quo," &c. (De Am. c. 3).

P. 9, § 26. *Ut—sic*] This is one of the most common forms of expressing a comparison. "Ut sunt, sic etiam nominantur" (De Sen. c. 6); "ut adolescentem—sic senem," (De Sen. c. 11). Sometimes 'sic' is placed first; "sic me colitote ut deum" (De Sen. c. 22); sometimes 'sic' and 'ut' come together, and the practice is to unite them as one word: "sicut aliarum rerum" (De Am. c. 19). 'Sic' sometimes has for the corresponding word of reference in the prior member of the sentence, in place of 'ut,' the words 'quemadmodum' (De Sen. c. 7; De Am. c. 4); and 'tamquam' (Ad Q. Fr. c. 1).

—— *Videtis ut—sit,*] "Videtisne ut—praedicet" (De Sen. c. 10). 'Ut' is one of the forms of the relative, and the dependent clause 'ut—sit' is the subject of the predication 'videtis.'

—— *Aliquid addiscentem*, &c.] The words of Solon are (Plutarch, Solon, c. 31):

γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.

—— *Vellem equidem etiam illud*,] "I wish I could have done that too." This is part of a sentence in which the condition 'si,' 'if,' is suppressed. 'Vellem equidem' (De Sen. c. 10). Compare the passage in the letter Ad Q. Fr. c. 12: "Quamquam in his litteris longior fui quam aut vellem aut quam me putavi fore."

—— *Discebant—fidibus*] 'Learned to play on a stringed instrument.' There is also the expression "fidibus canere, docere, scire."

— § 27. *Locus*] 'Locus' means a topic, or matter of discourse, in Greek τόπος. "Cum pervestigare argumentum aliquod volumus, locos nosse debemus: sic enim appellatae ab Aristotele sunt hae quasi sedes e quibus argumenta promuntur." (Cic. Top. c. 2.)

—— *Quod est*, &c.] This is a good example to show the difference between the indicative and the subjunctive: "what you have, that you should use; and whatever you are doing, do it with your best efforts." The first part of the sentence contains an affirmation, 'quod est.' 'Quidquid agas' contains no direct affirmation, but is the subject of which is predicated 'agere pro viribus decet.' It may be rendered, "if you do a thing, do it as well as you can."

—— *At hi quidem*] 'At' also "denotes a sudden emotion of the mind, and is employed in sudden transitions in speech." Key's Grammar, 1445, *d*.

—— *Jura—praescribebantur*,] The three Romans mentioned in this chapter were 'jurisconsulti' or 'jurisprudentes,' 'men acquainted with the law.' Ti. Coruncanius, who was made Pontifex Maximus about B.C. 254, was the first plebeian Pont. Max. The plural 'jura' has two meanings, corresponding to the two meanings of the singular 'jus,' which is used to express both 'law' generally, and 'a right' or 'legal faculty.' In this passage 'jura' means 'the rules of law,' portions of the whole 'jus,' which these jurists in their 'responsa' defined or determined for their fellow-citizens according to the circumstances of the case. There is a reading 'perscribebantur.' 'Prudentia' has here its special or technical meaning of 'juris prudentia.' 'Jurisprudentes' are sometimes simply called 'prudentes.'

P. 10, § 28. *Quam si*] 'Quam' refers to 'oratio.' But the critics say that 'orationem exsequi' is nowhere found; and they alter 'quam' to 'quod.'

— § 29. *Instituat*,] This is a technical word applied to

giving elementary instruction, in law, for instance, as well as in other things (Dig. i. 2. 1, § 43). Hence the Roman elementary treatises on law were called 'Institutiones.' See c. 14, 'bene institutis.'

—— *Avi tui*] This is addressed to Scipio, whose grandfather by adoption was P. Africanus Major (see note, p. 38). His father's father was L. Aemilius, who fell at Cannae (c. 20). The Cn. and P. Scipiones are alluded to in c. 23.

— § 30. *Apud Xenophontem*] 'Apud' is the common word in such case. The passage referred to is in the last book of the Cyropaedia.

—— *Requireret.*] 'Did not feel the want of.' "Quum absit ne requiras" (De Sen. c. 10).

— § 31. *Ex ejus lingua*, &c.] *Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.* Il. i. 249. The passage of Homer which is shortly after referred to is Il. ii. 371, &c.

—— *At ut Nestoris,*] 'At' seems here to occupy the place which 'sed' would occupy. As in Cicero (Verr. ii. 5, c. 6) "O praeclarum imperatorem, nec jam cum M'. Aquilio, sed vero cum Paulis, Scipionibus conferendum." But the place of 'at' is at the beginning of a sentence or clause. Forcellini gives the following example of 'at' used like 'sed' (Cic. Ad Att. vii. 6), "Non est, inquit, in parietibus res publica, at in aris et focis:" where one MS. has 'sed.' But there should be a full stop after 'publica.' I have put a semicolon after 'decem,' in place of a comma.

—§ 32. *Glabrione*] The consul Glabrio defeated king Antiochus at the warm springs (Thermopylae) B.C. 191: and Cato served under him. Livy (xxxvi. 17) calls Cato 'consularis legatus.' There are many instances of Romans serving as 'tribuni militares,' after having been consuls (Livy xlii. 49; and elsewhere).

P. 11, § 32. *Curia—Rostra,*] 'Curia,' the senate-house; 'Rostra,' the place in the forum from which an orator addressed the popular assemblies.

—— *Mature fieri*, &c.] Cato's objection to the proverb is a sound one in the sense in which he chooses to understand it. The proverb is ambiguous like many proverbs, and therefore good for nothing. "To become an old man in good time," if it means in all respects an old man, is an absurd way of talking. If it means an old man in some respects, it errs on the side of vagueness. But why should a man at any time of life attempt to be that which is not conformable to the time of life? That would be to act against nature. All that the proverb really means is, that a man should not abuse his strength in his youth and

manhood; a piece of advice that is best given in plain words.

—— *Mallem*] 'Mallem' must be distinguished from 'malim,' which implies a present possibility, and is a modest way of saying what a man would prefer. Cato being an old man, whose term of life was near its end, says, "For my part I would rather have been an old man for a shorter time than I have been, than have been an old man before I was one." In the case of 'malis' which occurs a little further on, we must suppose Cicero to mean, 'Which would you choose, if the offer were made to you?' Thus 'mallem' and 'vellem' express a possibility now past; and 'malim' and 'velim' express a present possibility, or a supposed present possibility. See Heindorf, Horat. Sat. i. 1, v. 55.

— § 33. *Utrum—an*] This is one of the forms of the disjunctive. Comp. 'utrum—an' (De Am. c. 8; Ad Q. Fr. c. 6; and Key's Grammar, 1423).

—— *Ferocitas*] This word is an example of a large class of English words, derived directly or mediately from the Latin, which have not precisely the signification of the original. There is perhaps not much danger of 'ferocitas' being rendered 'ferocity' in this passage; but the true meaning of it may be overlooked, unless we observe its position between 'infirmitas' and 'gravitas.' It means 'impetuosity' and the like.

— § 34. *Masinissa*] This hardy old African, a Numidian king, is said by Polybius (xxxvii. ed Bekk.) to have died B.C. 148, at the age of ninety. He was therefore living at the time when this conversation is supposed to have taken place, B.C. 150; but he was not quite ninety then. He left a numerous family behind him, and among his children one only four years of age.

—— *Siccitatem;*] Ernesti explains 'siccitas' to mean 'healthiness;' but the 'siccitas' is a sign or symptom of health and strength. This 'dryness,' for which we have no word that I know, means the hard, elastic, firm condition of the flesh, as opposed to soft, flaccid, loose flesh: it is a result of a good constitution of body, maintained by exercise and temperance. Cicero (Tusc. Qu. v. 34) explains it: "Adde siccitatem, quae consequitur hanc continentiam in victu: adde integritatem valetudinis. Confer sudantes, ructantes, refertos, epulis tanquam opimos boves."

—— *Non sunt*, &c.] This is a supposed objection; the answer to which is "ne postulantur quidem," without 'at' prefixed, which might be added.

—— *Legibus*, &c.] 'Leges' means positive enactments: 'institutis' here does not differ from 'moribus,' 'custom.' It appears from the note of Manutius, that 'vacare' has been taken by some interpreters in the sense of 'dare operam,' a meaning which it sometimes has (Ovid, Fast. iii. 6). But here it means 'to be released from munera,' to have what the Romans called 'excusatio,' a legal ground of excuse or exemption, as, for instance, from military service. See 'lamentis vacare,' c. 20.

— § 35. *At ita—At id*] Se note, § 17, p. 39.

P. 12, § 35. *Filius, is*] The common punctuation is 'Africani filius is, qui te adoptavit,' which is absurd. The meaning is, "the son of Africanus, he, I mean, who adopted you."

—— *Resistendum*, &c.] In this lies the main matter of the argument: "we must resist old age, and make amends for its defects by care and activity: we must struggle against old age as we would against a disease." Every age may be weak and sickly: youth, indeed, is exposed to more violent and dangerous diseases than old age, which in itself is a period of life marked by its peculiar character, as much as youth or vigorous manhood. Disease is common to every age, not peculiar to old age, which may be, and often is, the healthiest period of life. But with diminished strength and feebler appetites and impulses, old age brings a disposition to inactivity, which is the disease of that period of life. The remedy is to resist, to act to the end of life with all the vigour of which we are capable. Thus old age may be almost indefinitely prolonged. He who follows the proverb "mature senem fieri," in the sense of giving way to the insidious attacks of old age, who retires into inactivity and indulgence, will find old age really a disease, which will soon be terminated by death. But such a man has not reached the limit of his age; he has abridged his life by sloth, as youth often abridges its period of existence by intemperance, one form of excessive activity.

— § 36. *Exercitatione*] There is a reading 'exercitationum defatigatione,' and other varieties, from which it appears that 'defatigatione' should be in the text, according to the MSS. Yet it seems to spoil the sense, which is that the body becomes heavy, wearied by exercise, but the mind is lightened by its exercise. He seems to mean the body and the mind of the old. See De Off. i. 34: "Senibus autem," &c.

—— *Animi autem*, &c.] Experience proves that mental activity is favourable to the prolongation of life. He who has naturally a healthy body, and has not anticipated the

years of old age by excess in youth, may enjoy an old age of very long duration by moderate exercise of the body, temperance in all things, and the uninterrupted exercise of the mental powers on some fitting object. The energy of the will and the activity of the understanding can even maintain life against pain and disease.

—— *Comicos*] The whole verse is quoted De Am. c. 26. The 'comici senes' are the old fools who appear in the comedies.

— § 37. *Imperium in suos.*] 'Imperium' should be translated 'dominion,' 'mastery,' or some equivalent expression: for the term is an application of the sense of consular or praetorian 'imperium.' The contrast of 'metuebant' and 'verebantur' explains the meaning of the two terms.

— § 38. *Ita—si*] 'Ita' has reference to the condition expressed by 'si—defendit,' and it should be translated in such a way as to maintain its place: "for it is on these conditions that old age is honourable, that it is its own defender, that it retains its personal independence, that it is subjected to no one." Cicero's expressions are legal terms, and difficult to render exactly. A person was either 'sui juris,' for instance, one who was not under the parental power (patria potestas), or he was not. "Nam quaedam personae sui juris sunt, quaedam alieno juri sunt subjectae." (Gaius i. 48.) The reading 'emancipata,' which Nonius and some MSS. have, is incorrect, for the genuine word is 'mancipata;' 'mancipatio' is the form by which a person who was not 'sui juris' was transferred to the 'potestas' of another, as in the case of adoption. (Gellius v. 19.) It was also the form used in 'emancipatio,' by which a person who was not 'sui juris' was made 'sui juris.' 'Mancipare' and 'emancipare' are somtimes confounded in the MSS.; but that is no reason why editors should confound them. As 'emancipatus' means 'set free,' the expression 'nemini emancipata est' is a contradiction. The passage in Horace (Ep. 9) 'emancipatus feminae,' if it is right, is a false use of the word. The other examples (see Macleane's Horace, p. 296) are easily corrected. The passage in Valerius Maximus (viii. 6. 3), where he makes a man 'emancipate' land, is a gross blunder. (See Savigny, Das Recht des Besitzes, p. 175, 5th ed.) Cicero means to say, that the old man must not allow himself to fall into a state of dependence, similar to that of a person who is mancipated.

P. 13, § 38. *Jus augurium, &c.*] Ernesti's reading is

"jus augurum, pontificum." As we say, "jus civile Romanorum," so perhaps we might say, "jus augurum," but the adjective is the better form according to analogy, though it has not the most MSS. in its favour.

—— *Pythagoreorum*] Cato does it to exercise the memory only, as he says. The Pythagorean verses, as they are called, recommend it as a moral discipline; and none could be better:

μήδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι, &c.

—— *Ultroque*, &c.] The absurd translation of this word by 'voluntarily' should be exploded. It is difficult to conceive how 'ultro' has been supposed to contain 'vol,' the root of 'volo.' 'Citra,' 'citro,' respectively correspond to 'ultra' and 'ultro:' 'ultro' contains the element of 'ille,' 'il,' or 'ol,' and as 'ultra' means "on that or the further side," so 'ultro' means "towards the further or remoter place." It may accordingly mean 'further,' 'moreover,' 'even,' 'besides,' and this seems to be the meaning here; as it is certainly in another passage of Cicero (Verr. ii. 3, c. 98): "etiamne in cellam quum cupiant gratis dare, ultro pecuniam grandem addere?"

—— *Viventi non*, &c.] 'To a man who spends his life in such pursuits and labours,' as Otto rightly explains the dative 'viventi.'

— § 39. *Quod—dicunt*] 'Quod' here connects one proposition with another. There are two distinct propositions, and the second explains the first. "Follows the third head of complaint against old age, this they say, that it has no pleasures." 'Quod' is the accusative, and depends on 'dicunt,' and the whole 'quod...voluptatibus' discharges the part of a nominative. The next example is still clearer: "summa laus senectutis est quod ea voluptates nullas magno opere desiderat." (De Sen. c. 13.)

—— *Aufert nobis*] Or 'aufert a nobis,' for which there is good authority.

—— *Nullam*, &c.] This is an example of the indirect form of expression, where the words of a person are reported by another. The infinitive and subjunctive only are used.

P. 14. § 41. *Longinquior*,] There is better MS. authority for this than 'longior.' Cicero (Fin. ii. 29) uses 'longinquus' in this sense.

—— *Plato*] This visit of Plato to Tarentum, as determined by the years of the Roman consuls, would be B.C. 349, for these are the consuls of that year. Plato died at Athens, B.C. 347. Cicero's statement may be wrong about the time of Plato's visit to Tarentum. He says else-

where (Fin. v. 29; Tusc. i. 17) that Plato came to Italy to get the learning of the Pythagoreans; of whom Archytas was one. Cato here says that he heard this discourse from Nearchus, who heard it from his elders; and the testimony of Nearchus was that Archytas addressed his discourse to C. Pontius, the father of the Pontius who caught the Romans in the defile at Caudium, B.C. 321 (Liv. ix. 1—3). But Livy calls the Samnite general who humbled the Romans C. Pontius, and his father he names Herennius.

— § 42. *Quae effecerit—oporteret.*] This is generally translated, and there is no objection to the translation: "we ought to feel greatly obliged to old age for making us feel no inclination to that which we ought not to do;" and the clause that begins with 'quae' is said to express the reason of the thing that is asserted. But there is no logical conclusion in this sentence; the proposition is, that "to old age thanks are due, to old age which takes away the inclination to do that which we ought not to do." It would be very easy to say, "magna habenda senectuti gratia, quae efficit ut id," &c.; but then 'quae efficit' would contain a direct affirmation, which makes the difference between this form and the other. An example will show how easily either form might take the place of the other: "habeoque senectuti magnam gratiam quae...auxit." (De Sen. c. 14.)

—— *Notandam*] 'Nota' or 'censoria nota,' was the technical term to signify that a man had fallen under the censors' animadversion. Livy says, "Patrum memoria institutum ferunt ut censores motis senatu adscriberent notas." Hence the term 'notare' is often used to signify generally any mark of disapprobation, such as opinion has fixed on a man for his conduct. The scandalous story of L. Flamininus is told in Livy (xxxix. 42), and by Plutarch (Life of the Elder Cato, c. 17, and Life of T. Flamininus, c. 19), with some discrepancies. Plutarch in the Life of the Elder Cato (c. 17) refers to this passage of Cicero, and also to the passage of Livy. Many MSS. have 'notandam nimiam putavi,' which I have now followed. See A.'s note.

— § 43. *Mirari—quod—audisset*] This is the true construction, 'mirari...quod...audisset,' 'wondered at what he heard from Cineas, that there was one at Athens,' &c. See note, p. 30. Cineas was employed by king Pyrrhus, and sent by him to treat with the Romans. Plutarch (Pyrrh. c. 20) tells the story that Cicero does here.

—— *Omnia—ad voluptatem*] Epicurus is the man. He did not mean only sensual pleasure, when he spoke of

pleasure being the measure or standard to which all things were to be referred. If in place of pleasure we substitute the word 'happiness,' we have a modern doctrine which has had some vogue; that happiness is the object of man's existence, that happiness should be his pursuit. No doubt a man should not pursue his misery, though he often does so, or acts in such a way that misery is the consequence. But the pursuit of happiness is too vague a rule for practice. It matters not that, if rightly understood, the pursuit of happiness coincides with the doing of a man's duty, the only practical rule of life. The simple fact, that in order to justify the doctrine of the pursuit of happiness, we must put it in such a form that the wisest and best men will not dispute it, shows that the general expression is vague, and that people may interpret it differently. Besides, many persons who think that they are wise enough to know how to pursue their happiness, are only pursuing the gratification of some particular propensities, as love of wealth, exalted station, and so forth; and most generally without any belief that they are on the whole pursuing their happiness. The doctrine is unsound in whatever way it is put. It is one of the many theories broached in modern times, which have been broached before, been tried, and have failed. The noble Roman P. Decius (the story is in Livy x. 28), who sacrificed his life for his country, acted under the conviction of his duty to die for his country; an imperfect conception of duty, but still it was a sense of duty. The doctrine of happiness would have made him save his life.

P. 15, § 44. *At caret*, &c.] In some editions a note of interrogation is incorrectly placed after 'poculis.' 'At' is omitted in many MSS.

—— *Quamquam—caret*] There is a reading 'careat,' which some editors prefer.

—— *M. F.*,] See De Am. c. 1, note.

—— *Crebro funali*] Several MSS. have 'cereo,' which is supposed to be supported by the passage in Valerius Maximus (iii. 6); but Cicero means to say, that Duilius had several lights and more pipers than one. And so the story is told by Florus (ii. c. 2). 'Credo,' the reading of some MSS., obviously means 'crebro.' This jovial old Roman was the admiral who gained a great naval victory over the Carthaginians near the Lipari islands, B.C. 260; and his exploit was commemorated by the Duilian column.

— § 45. *Sodalitates*] These 'sodalitates' were clubs (in Greek *συσσίτια*), not political, which the Romans wisely did not allow, but for social purposes. The nature of these

'sodalitates' is explained by Savigny, System, &c. ii. 255. They differ from the spurious English club in their social character, for dining together was the main thing. The genuine English club is convivial like the Roman. Yet these associations sometimes assumed a political character (Cic. ad Q. Fr. ii. 3), and became in times of excitement the centres of political factions, as they may become in any country. The time when these clubs were established is here fixed by the occasion of the religious ceremonies of Cybele, the Great Mother, being introduced at Rome. The story of the Mater Deum being brought to Rome from Pessinus in Phrygia, B.C. 203, is told in Livy (xxix. 11). The Mater Deum was a stone. The Megalesia or Megalenses Ludi were instituted in honour of the goddess.

—— *Compotationem,*] The Greek *συμπόσιον*. 'Concoenatio' represents *συσσίτια*.

— § 46. *Motus,*] Ernesti has 'modus,' the reading in many of the MSS.; but the context is in favour of 'motus.'

P. 16, § 46. *Magisteria*] The president of an entertainment was '*magister,*' in Greek *συμποσίαρχος*. Allusions to this practice are common in the Roman writers (Horat. Carm. i. 4). The word 'magistro,' which follows 'summo' in some MSS., appears to be merely the addition of some copyist, made by way of explanation. 'A summo' means him who occupied what was called the 'summus locus.' The 'magister' would propose a subject for discussion, and give his own opinion first. Philosophy and drink were mingled; but in order that philosophy should not be overpowered by drink, the cups must be small 'minuta,' and 'rorantia,' light and dewy, not drenching, like a heavy rain. Cicero had in his memory the words of the Symposium of Xenophon (ii. 26): *ἦν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψακάζουσιν*, &c.

—— *In Sabinis*] 'In the Sabine country,' where Cato's estate was, c. 7. Plutarch (Cato Major, c. 1).

— § 47. *Nihil autem,* &c.] It is not correct to render this: "nothing gives a man any pain which he does not want." "Non est molestum id quod non desideras" is good Latin, but it contains the distinct negation, "not wanting a thing." The sentence in Cicero is a predication of an hypothetical sentence: "nothing gives a man any trouble if he does not feel the want of it." A little further on we have an example of a sentence with the two direct propositions in it, "non caret is qui non desiderat," "he who does not feel the want of a thing, cannot be said to be without it." If we say of a man, 'non desiderat,' then it may be further said, 'non caret;' but these are direct propo-

sitions. The words 'cupidis—satiatis,' in this section (47), are capable of being transformed into equivalent expressions with 'qui' and a verb.

—— *Non caret*] Cicero (Tusc. i. 36) says: "Carere igitur hoc significat, egere eo quod habere velis: inest enim velle in carendo; nisi, &c."

— § 48. *Bona aetas*] The 'bona aetas,' as it is called, is 'adolescentia;' as old age is called a 'mala aetas' in a verse of Afranius, cited by Fulvio Orsini—

"Mala aetas nulla delinimenta invenit."

—— *Turpione Ambivio*] He was an actor, whose name appears in the 'didascaliae' of the plays of Terence. According to this passage he was a contemporary of Cato. The Andria of Terence was first acted at the Megalesia, B.C. 166, and the Adelphi, B.C. 160, at the funeral games of L. Aemilius Paulus.

—— *Prima cavea*] In the front part of the 'cavea.' The 'cavea' was the place in a theatre in which the spectators sat; the 'hollow' as compared with the stage. Comp. De Am. c. 7.

—— *Propter*] So Cicero says (Verr. ii. 4, c. 48): "Etenim propter est spelunca quaedam." That 'propter' is often thus used without a case is shown by Wunder.

— § 49. *Emeritis stipendiis*] A man in old age is aptly compared to a veteran who has served his time in the army, and has retired.

—— *Mori paene*] The collocation of the words in this passage is according to the emendation of Graevius. A Roman astronomer was rather a rarity. This Gallus is C. Sulpicius Gallus, who served under L. Aemilius Paulus in the Macedonian war, B.C. 168, and predicted an eclipse of the moon to the army (Liv. xliv. 37), telling them that it was a natural event, and merely caused by the earth's shadow.

— § 50. *Acutis?*] "Lighter pursuits, but still such as sharpen the understanding."

—— *Naevius!*] From this it may be inferred that Naevius wrote his poem on the Punic war when he was an old man; and that the Pseudolus and Truculentus of Plautus were among the poet's late productions.

P. 17. § 50. *Livium,*] This is Livius Andronicus, a Greek by birth, and the first writer of Latin plays. His first play was acted B.C. 240, in the year of the consuls who are mentioned in the text. The expression "fabulam docere" is said of the poet who wrote the play and looked after its getting up. The actors were said 'discere.' 'Docere' corresponds to the Greek expression διδάσκειν.

—— *Crassi*] This is P. Licinius Crassus, who died B.C.

183 at a great age. The P. Scipio of whom Cato speaks as his contemporary, and as an old man, was P. Cornelius Scipio Nasica Corculum, who was made Pontifex Maximus in B.C. 150, as we learn from this passage.

M. Cethegus, 'suaviloquenti ore' as Ennius calls him, died B.C. 196. The verses of Ennius are quoted by Cicero in his Brutus, c. 15.

—— *His paucis diebus*] 'A few days ago.' Comp. Cicero (Verr. ii. 4, c. 18): "paucis illis diebus."

—— *Atqui*] Some MSS. have 'atque;' but 'atqui' appears to be the true reading. There is another instance in c. 17, "atqui ego omnia ista."

— § 51. *Nec—et*] This form of expression occurs again in this chapter: "nec modico tepore caret, et."

—— *Imperium,*] P. Manutius altered this MS. reading into 'impendium;' but injudiciously, as I think.

—— *Occoecatum*] Some MSS. have 'occatum.' 'Obcoecari' is applied by Columella (ii. 2) to covered drains, as opposed to 'patentes,' 'open drains.' 'Occoecare' must mean that the grain is covered, and, if that is the right reading, we should expect to find 'occoecatio,' not 'occatio;' and there is a reading 'occoecatio.' 'Occa-re' means to pulverize the earth by drawing hurdles over, or by using a rake or something of the kind: "Pulverationem faciunt quam vocant rustici occationem, quum omnis gleba in vineis refringitur et resolvitur in pulverem." (Colum. xi. 2.) Cicero may have intended to give the etymology of 'occo;' but if he did, he was as unsuccessful as his countrymen often were in such attempts.

—— *Culmo—geniculato*] Cicero is speaking of the plants which are grasses, wheat, barley, and the like, which have a jointed (geniculatus) haulm, culm, or stem (culmus), and a fibrous root (fibris). The 'vagina' is the leaf or sheath which protects the future 'spica' or ear (Varro, De Re R. i. 48). The fruit or grain is 'structa spici ordine.' The 'spica' or 'spicus' of barley and wheat, according to Varro, has three component parts, 'granum,' 'gluma,' and 'arista.'

— § 52. *Acini*] There is a reading 'acini,' and also 'acino.' It is disputed whether 'acinus' is the whole grape or a grape stone. See Casaubon's note on Sueton. Aug. c. 76, ed. Burmann. 'Acinus' seems to be properly the grape. 'Vinaceus' or 'vinaceum' is a grain or grape stone, as we call it. In form 'vinaceo' is an adjective, but there is no passage where it is used as an adjective, unless we read 'acino vinaceo' here.

P. 18, § 52. *Malleoli, &c.*] "'Malleoli' are cuttings from the vine, which being stuck in the earth take root. 'Viviradices' are made by bending a shoot down to the earth, where it strikes root, and is then cut off from the old stock." (Savigny, Vermischt. Schrift. ii. 156.) But the 'viviradix' seems to be the cutting that has been planted, and has got a root (Varro, De R. R. i. 39, 40); and the 'propagines' are the layers.

— § 53. *Capitum jugatio,*] Varro (De R. R. i. 8) explains this. The tops of the vines are tied together, and supported 'in modum jugi.'

—— *Immissio.*] The context explains it. Some of the 'sarmenta' or shoots are cut off; others have their ends put in the ground to take root. 'Pastinare' and 'repastinare' is to dig and turn over the ground.

— § 54. *Hesiodus*] The poem entitled Ἔργα καὶ Ἡμέραι, "Works and Days," is supposed to be alluded to. But nobody would expect to find any thing about dunging there.

—— *At Homerus,*] 'At' in this passage appears to be used as in the passage c. 10, 'at Nestoris,' &c.

—— *Homerus,*] In the Odyssey (xxiv. 226) Ulysses finds his father somewhat differently employed—

τὸν δ' οἷον πατέρ' εὗρεν ἐϋκτιμένῃ ἐν ἀλωῇ
λιστρεύοντα φυτόν.

The old man was forking about the vines and clearing them. Not a word about dunging in the original, which has troubled the critics; but Cicero may have understood the passage right. Laertes might be stirring the earth and putting manure in.

—— *Consitiones*] 'Consitiones' is the planting of stocks or young fruit trees. 'Insitiones' is ingrafting, and perhaps putting in eyes also; both which operations were well known to Roman gardeners. Ovid, Met. xiv. 630; Virg. Geo. ii. 78; Varro, De R. R. i. 40.

— § 55. *Villam*] The wealthy Romans had their 'villae urbanae;' either detached country houses, or the part of a villa which was inhabited by the proprietor was called 'urbana,' by way of opposition to the 'villa rustica,' the part in which the 'villicus,' or the overseer resided. 'Solum' is the general term for 'ground.' 'Praedium' is a portion of 'solum.' A piece of ground, taken as a whole, is 'fundus:' a 'locus' is a portion of a 'fundus.' With respect to situation, 'praedia' are 'rustica' or 'urbana.' A building on a 'praedium rusticum' is a 'villa:' on a 'praedium urbanum' it is 'aedes.' A spot of ground in the country

without buildings is 'ager:' in a town a place without buildings is 'area.' (Dig. 50, tit. 16, s. 27, 115, 211.) The word 'villa' has the appearance of a diminutive, though Varro's implied derivation of it from 'veho' is perhaps a mistake. (De Ling. Lat. v. 35.)

P. 19, § 55. *Curio*] The same story is told by Plutarch (Cat. Maj. c. 2) and by other writers.

— § 56. *In agris*] 'In agris' is in the country, 'ruri.'— 'id est senes:' or 'et iidem senes,' as some MSS. have it.

—— *Occupatum*] Some MSS. have 'et occupatum,' and others 'et occupare volentem.' 'Occupatum' is the better reading. 'Occupare' often means 'to anticipate,' 'to be the first,' and the passage may be rendered: "he cut Ahala short by killing him." A past participle in connexion with a verb often implies an act done before the act which is expressed by the verb.

It was in the second dictatorship of Cincinnatus that Ahala killed Maelius. The story is in Livy (iv. 13).

—— *Viatores*] A 'viator' was a summoning officer or other functionary who carried a message or summons on public or legal business. (Gellius xii. 3; xiii. 12.) The verb 'arcesso' must be compared with 'lacesso,' 'facesso,' 'capesso;' and the root is 'ci,' to summon or call. 'Ar' is the preposition 'ad,' as we see in the Bacchanalian inscription 'arfuise,' that is 'adfuisse.' Professor Key refers to Plautus, Truc. ii. 2, 7, for the use of 'ar' by itself. See his Grammar, 547, 1312.

—— *Haud scio an*] 'An' is only thus used with 'haud scio,' 'nescio,' 'dubito,' 'incertum.' The expression means that the writer is inclined to adopt the opinion which the dependent clause would express, if it were turned into a direct proposition: "in my opinion, at least I am inclined to that opinion, none can be happier;" whence it appears that the reading 'nulla,' which Ernesti has adopted, is better than 'ulla,' which Orelli has. Comp. the passages in De Sen. c. 20; De Am. cc. 6, 12, 14; Ad Q. Fr. c. 10. Whether the dependent sentence should contain a negation or not, will depend on the fact, whether the proposition which is implied in it is positive or negative. It is possible, however, that there might be something loose in the use of this phrase, for there is nothing in language so variable as the use of the negative. On 'haud scio an,' see Key's Grammar, 1421.

—— *Assiduique*] There are two words 'assiduus,' one of which contains 'ad,' and the root 'sede:' the other is a compound of 'assi' and 'du,' one of the forms of 'da.' See

Cicero, Topic. c. 2. Here it seems to mean 'attentive to his farm.'

—— *Cella—penaria*] This is the storehouse (cella) for the 'penus;' and the 'penus' had its meaning fixed by the lawyers (Dig. 33, tit. 9, De Penu legata). It comprehends all that is for eating and drinking, and something more; which is perhaps the widest sense of 'penus;' but Cicero seems to limit the meaning, for he speaks of 'cella vinaria, olearia, et penaria.'

—— *Succidiam*] "Succidia ab suibus caedendis; nam id primum pecus occidere coeperunt domini et ut servarent sallere." (Varro, L. L. 110.) Hence 'succidia' would mean a piece of salted pig. (Varro, De R. R. ii. 4.) Some salt pig for summer use (succidia) was the first necessary; and the garden was the next thing, the second flitch of bacon. But the word does not contain the element 'su,' of 'sus.' It is from 'sub' and 'caedo,' something in reserve to cut at. There is a note on this word in the edition of Aulus Gellius (xiii. c. 24) by the two Gronovii. See also Gellius iv. 6.

—— *Supervacanei*] This appears to be a better reading than 'supervacaneis,' in which case 'operis' would be the ablative of 'opera.' Cato means to say that 'fowling and hunting,' which are amusements, matters of leisure labour, if one might use the expression, give a greater relish to what he has mentioned.

— § 58. *Clavam—pilam,*] After enumerating other athletic exercises, he mentions the 'ball,' 'pila,' and the 'clava,' or bat with which it was struck, as Manutius would explain it, if the reading 'sibi clavam et pilam,' is adopted, instead of 'sibi clavam, sibi pilam.' But two distinct exercises seem to be intended; and the 'clava' may mean the military exercise of fighting with a wooden sword against a post (palus) fixed in the ground, which Vegetius describes (De Re Militari, i. 11).

—— *Talos—tesseras;*] The 'tali' was a game of chance or dice. Augustus, in a letter of his, cited by Suetonius (Aug. 7), speaks of it as an old man's game, with which he amused himself sometimes: "inter coenam lusimus γεροντικῶς—talis jactatis," &c. As to the difference between 'tali' and 'tesserae' see Smith's 'Dictionary of Antiquities,' TALUS, TESSERA.

—— *Id ipsum ut*] The common reading is 'id ipsum utrum,' which it is very difficult to understand. A. has 'id ipsum ut,' which is the reading of several MSS., and probably the right reading, unless we write 'id ipsum tamen ut,' with some MSS.

P. 20. § 59. *Oeconomicus*] This is one of the most pleasant of Xenophon's works. Cicero translated it into Latin when he was a young man, or made some adaptation of it for the use of the Romans (Orelli's Cicero). The story of Cyrus and Lysander is told in the fourth chapter of the Oeconomicus; and it is worth while to compare the free exposition of Cicero with the original. Africanus was a great reader of Xenophon (Cicero, Tusc. ii. 26).

—— *Regem*] Cyrus the younger, the brother of Artaxerxes Mnemon, king of Persia. Cyrus was not a king, but he held a government under his brother (Xenophon, Anab. i. 1).

—— *Venisset ad eum Sardis*] "Had come to him to Sardis," or, as we say, 'at Sardis;' but in such cases the Latin writers properly refer the motion both to the person and to the place.

—— *Communem*] There is a reading 'comem.' But 'communem' is probably the true reading. It signifies a superior's putting himself on a level with his inferiors. Xenophon's expression is *φιλοφρονεῖσθαι*. The Greek *κοινός* is used in this sense of 'communis.' Comp. Cic. Pro Murena, c. 31; Ad Div. iv. 9.

—— *In quincuncem*] Manutius has an elaborate note on the 'quincunx,' as applied to the mode of planting the vine. The word 'quincunx' signifies "five unciae," of which the numerical representative was V; and when vines were arranged "in quincuncem," if any two vines in the first line were looked at, there would be a vine in the next row occupying, with respect to these two, the same position that the bottom of the V occupies with respect to the two extremities of the letter: thus, WW. See Varro, De R. R. i. 7.

—— *Dimensa atque discripta;*] Orelli and the editors have 'dimensa et descripta.' If they write 'descripta,' why don't they write 'demensa'? See note, p. 33. The form 'discrib' is now safely established. It occurs in the inscription of Venafrum: "aquam distribuere discribere vendundi causa." (Zeitschrift für Geschicht. Rechtsw. vol. xv.)

—— *Auro multisque gemmis*] Compare the description of the dress of the Persians of rank in the Anabasis of Xenophon, i. 5.

—— *Rite*] It is doubtful if 'Recte' is the true reading here or 'Rite.' Both are Latin. Otto has examples of 'rite' in this sense: "is prudentissimus...rite haberi solet" (Cic. De Off. i. 5), and other examples.

— § 60. *Impedit quo minus*] We might use 'ne' after

'impedio' in this case, and also 'quin.' 'Quin' is only used when there is a negative with the principal verb, to express the non-existence of the hindrance (Key's Grammar, 1183). In all these expressions there is a form of the relative in the dependent clause; for 'ne' is equivalent to 'ut non.' It is the hypothetical case, expressed in the dependent clause, of which the predication is made. It might be urged that 'aetas' is the subject of which is said 'non impedit;' but there would be no real predication if the sentence ended here; for "age is no impediment," is no complete proposition. "Age is not painful," is a complete proposition. We must then add something to "age is no impediment," as, for instance, "age is no impediment to a man's pursuing agricultural occupations," which is the meaning of the sentence in Cicero; and it only remains to analyse it. The sentence is equivalent to "a man is not prevented by age from following agricultural pursuits," which in Latin would be "non impedimur senectute ne *or* quo minus...agri colendi studia teneamus." In either form the subjunctive is used; and the subject is not 'age,' nor 'we,' the nominative to 'impedimur;' but it is "the pursuing of agricultural pursuits" which is the matter of the discourse, and of which a judgment or predication is to be made. It would be easy to quote many sentences, in which nobody would doubt about this exposition. In "non dubito quin mirere," it is not the 'not doubt' of which the 'wondering' is predicated; but it is the 'wondering' of which 'not doubt' is predicated. If we wished to predicate 'wonder' of 'not doubting' we must say, "te non dubitare miror." So if we wish to predicate the persistence in the pursuits of agriculture, without 'let' or 'hindrance' from age, we must first say, "agri colendi studio tenemur;" we must resort to the direct proposition, which contains the subject 'we' and its predication. To express the 'let' or 'hindrance,' the predicate must be qualified by such words as "sine impedimento aetatis." Or we must accomplish the same purpose by another proposition, "nec nobis impedimento est senectus," and thus we have two distinct propositions, which, if they follow one another, produce in the mind a conception which, in whatever form it is expressed, must involve two propositions. The practical conclusion is this, that in such dependent sentences as we have been considering, the matter of the dependent sentence is the subject of the discourse; and though it involves words of predication, it does not contain a direct affirmation or negation.

—— *M. Valerium Corvum*] Plutarch, in his life of

Marius (c. 28), tells the same story of the age of this veteran, but he makes forty-five years elapse between his two consulships. According to the Fasti Capitolini, the first consulship was in B.C. 348, and the second in B.C. 299, an interval of forty-nine years. Some of the MSS. have 'vitam produxisse' or 'vitam perduxisse.' 'Acta jam aetate' means advanced in years.

—— *Quantum spatium*] This seems to be explained by a passage of Censorinus (De Die Natali, c. 14),—"in tertio gradu qui erant usque quinque et quadraginta annos, juvenes appellatos eo quod rem publicam in re militari possent juvare: in quarto autem adusque sexagesimum annum seniores esse vocitatos quod tunc primum senescere corpus incipiat." (Ed. Jahn.) Old age then, according to this, properly began at sixty.

— § 61. *Atilio Calatino*] A. Atilius Calatinus is supposed to be meant, who commanded the Roman armies in Sicily in the first Punic War. He was consul for the first time in B.C. 258 (Polyb. i. 24). The inscription on his tomb is again quoted by Cicero (Fin. ii. 35), where it stands "unum hunc plurimae consentiunt gentes populi primarium fuisse virum." The inscription was near the Porta Capena (Tusc. i. 7), where the tombs of the Scipiones were, and others. 'Unicum' is the reading of all the MSS. in this passage, and if it is genuine, it means that such an inscription was singular, unusual, or that there was no other like it. Cicero may not have cared about giving the very words of the inscription. Those who are curious on this matter may compare the inscription on the tomb of L. Scipio Barbatus. But 'unicum' may be a corrupted form of 'unum hunc,' or 'hunc unum.'

—— *Carmen*] This word is not limited to poetry. It also signifies a formula, or set form of words (Liv. i. 26), a title or inscription, as in this passage. In a passage in Lucretius (iv. 376) it signifies a toothed instrument for carding wool, "quasi carmine lana trahatur." The word appears to contain the root 'carp;' and it is used by Virgil in the sense of spinning wool. (Georg. iv. 234.) The primary sense of 'car-men,' then, must be derived from the primary sense of 'carp-o.'

—— *Jure igitur*, &c.] This usage of the subjunctive after 'qui' is one of the niceties of the language. The sentence may be rendered,—"with good reason then was he esteemed, if the voice of all mankind was unanimous in his praise." There is no doubt that the clause 'cujus' contains an implied affirmation, but the Latin idiom has the power

of expressing this indirectly, and we can hardly do it, except by another form of expression. 'Is' might be used in this sentence as it is in the first sentence of the following chapter; "eam...senectutem quae...constituta sit." Cicero might have expressed himself in this form, "cujus de...erat consentiens, is jure gravis." But then we should have two distinct propositions. As it stands in the text the sentence is a simple proposition: 'jure gravis (erat),' and the subject of the sentence is what follows. For it should be observed, that a proposition itself, and such is involved in 'cujus... esset,' &c., may be the subject of another proposition. Such expressions as the following occur in Cicero (Ad Q. Fr. c. 4): "sint aures tuae quae id quod audiunt existimentur audire." There are many sentences in which, if the MSS. readings are right, it would seem almost a matter of indifference or of chance, which of the two forms a Roman writer would prefer; whether he would make a positive assertion in the relative clause by the indicative, or put it in an indirect form by the subjunctive.

P. 21, § 61. *Nuper*] Crassus has been mentioned before, c. 14. Cicero might say 'nuper' properly enough; for 'nuper' is not limited to a very short time.

— § 62. *Miseram—quae*] The form 'defenderet' is used in such expressions, when a speaker's words are cited, it matters not whether by himself or another. But even if the proposition were stated in the direct form, it might be "misera est senectus quae se oratione defendat." The word 'oratione' has been suspected to be an error for 'canitie;' but the suspicion has hardly a foundation. The text means, 'Wretched is old age if it needs words in its defence: a man's past life and his acts should be his stay in old age.'

— § 63. *Salutari*, &c.] Each of these words requires explanation, which the teacher must give, and the more advanced student may derive from examples in Forcellini's Lexicon. The construction of the several words is different: 'salutatur aliquis:' but 'alicui deceditur, assurgitur;' that is, we make way for a man, we rise up as he appears. 'Deduco' is the word used to signify accompanying a man when he goes anywhere, to do him honour. From 'consuli' is formed the word 'consultus,' a man whose advice is sought; and if on legal questions, he is 'juris consultus.'

—— *Nusquam—tribuitur*] This is the remark of Cicero; if the form were the infinitive, they would be the words of Lysander.

—— *Quin etiam*] These two words are often written as

one word, and translated 'moreover;' but this does not explain the matter. 'Quin' is a form of the relative, with 'ne' at the end of it. We have it at the beginning of a sentence in such expressions as the following, 'Quin conscendimus equos?' (Liv. i. 57,) where it is an interrogative. Such appears to be the original force of 'quin' at the beginning of a sentence, and it may be compared with 'quid quod,' 'quid enim,' and such like expressions. So the full force of 'quin' in this passage would be: "Nay, is it not even told?" But it by no means follows, if this is the true explanation, that the primary sense of the expression was retained in Cicero's time. Such words as these get by use peculiar senses. But 'quin' in this position retains enough of its presumed original meaning to show what that was. It strengthens and confirms what has been said.

—— *In magno*] 'In' is omitted in some MSS. It is Latin either way; but the meaning is not quite the same.

— § 64. *Collegio*] Cato means the college of augurs. 'Collegium' is a collective term, and it comprises those who are 'collegae.' It is the abstract term for an association, and one of the terms which signify an artificial person, of which terms 'universitas' is the most extensive. Some of these 'collegia' were corporations (more properly called artificial persons), in a legal sense.

—— *Honore*] This is a technical term. The 'honores' of the Roman state were the high offices of the Roman state, as the praetorship, consulship. Those who had enjoyed these offices might be said 'honore antecedere.' "Qui cum imperio sunt" are those who are now in the possession of the praetorian or consular honour, who were said to have 'imperium.' Cicero says (Verr. Act. i. c. 31): "Erat tum consul Hortensius cum summo imperio et potestate." There was an 'imperium,' if we follow the definition of later writers, that had no connexion with 'jurisdictio;' and there was an 'imperium,' by virtue of which a magistratus had 'jurisdictio.' (Dig. 2, tit. i. s. 3; Gaius iv. 103, &c.) The magistratus were divided into 'majores,' who had the 'imperium' (jurisdictio), and the 'minores,' who had not.

P. 22, § 65. *Non illius quidem justae*] "Not indeed a complete excuse." Compare the use and position of the emphatic word 'ille,' in De Am. cc. 18, 19. He adds, 'sed quae...videatur,' which means, 'yet such an excuse as it seems one may offer as sufficient.' Cicero (De Invent.

i. c. 29) explains the word 'probabile.' If any man has not yet discovered the difficulty of translating some Latin sentences, even where the meaning is clear, let him try his hand at this.

—— *Adelphis*] In the play of Terence called the Adelphi.

—— *Duritas,*] Nonius has 'diritas,' which reading Otto has in his text, and A.—'omnis aetas:' 'omnis naturae aetas,' many of the MSS., where 'omnis naturae aetas' means 'the age of every nature or character.' But it seems that we may infer that from the various readings 'omnis aetas' and 'omnis natura,' arose the strange compound 'omnis aetas naturae.'

—— *Potest enim quidquam*] It may be said, however, that the old man who is fond of money, saves for his children or for others whom he wishes to enrich. But this is another topic, which would require a chapter. Here the man is represented as saving without any purpose, from pure greediness.

— § 67. *Quid—timeam, si—sum?*] 'Sum' is the true reading, and not 'sim.' In the De Am. c. 8, we have, "si...me moveri negem, certe mentiar," which means, "if I were to deny, I should certainly lie." But the passage in the text means, "what should I fear, if I am to be either, &c. or, &c."

—— *Quod ni*, &c.] 'If this did not happen so, men would live better and wiser, for understanding and reason and judgment belong to old men,' &c.—'civitates essent:' the reading of a few MSS. Most of them have 'fuissent.'

—— *Quum illud videatis*] Some MSS. have 'id,' which may be the true reading.

P. 23, § 68. *Quoniam id,*] The common texts have 'quum id consecutus est,' but then it ought to be 'consecutus sit.' The abbreviation q̃m is used in the MSS. for 'quoniam,' but the editors have often changed it to 'quum.' See Otto's note.

— § 69. *Arganthonius*] This long-lived king who lived at Cadiz, is mentioned by Herodotus (i. 163, &c.), and other ancient writers; but we need not wonder that they do not all agree as to the years that he attained.

— § 70. *Veniendum*] Perhaps preferable to the reading 'vivendum,' if we judge from the context. 'Plaudite' was the usual expression with which a dramatic representation was closed, as in the last line of the Andria of Terence.

"Intus transigetur si quid est quod restet. Plaudite."

— § 71. *Omnia vero,*] Every thing that happens is in

one sense 'secundum naturam,' or it would not happen. The argument in the text is not good. It is 'secundum naturam' for men to die, both old and young. A countless number of things never reach their maturity: seeds, young plants, and millions of animals perish immature. It is as much 'secundum naturam' for a man to die young as old; and more persons die young than old. It is 'secundum naturam' that a few live to be old: but it is also 'secundum naturam' that most do not. The true conclusion, then, as to old age, for that is the matter in question, is this: it is 'secundum naturam' for the old to die; and that event which might have happened 'secundum naturam' in youth, will certainly happen in old age. The difference is what Cicero says: the young are carried off by 'vis' of some sort; the old drop when they are ripe. Yet few die of old age only.

—— *Senes autem sicut*] Sophocles (Oed. Tyr. v. 961) expresses in another form the gentle transition of the old man from life to death:

σμικρὰ παλαιὰ σώματ' εὐνάζει ροπή.

There is a reading 'sicut quum sua,' &c.

—— *Si cruda sunt,*] There is a reading 'cruda si sint,' but the subjunctive is wrong. In place of 'vi avelluntur' Orelli has 'vix,' which I now reject, and take 'vi' as A. has. Otto places it thus [vi]; and it is at least doubtful, if it should stand.

P. 24, § 72. *Quoad*] 'Quoad' must be compared with 'adeo.' In both cases the preposition is joined to the pronominal adverbs 'quo,' 'eo.' 'Quoad' here means 'so long as.' It is true as a physical fact that there is no fixed limit to the period of old age; or perhaps it would be more correct to say, that there is no fixed limit to the duration of life after the time of full maturity has been attained. The preceding periods, infancy and youth, have their limit.

—— *Tueri possis*] Or, as the best MSS. are said to have it, 'tueri possit,' that is 'senex.'

—— *Et tamen mortem—Ex quo,* &c.] Cicero says, "that an old man does well to go on living, so long as he can discharge the duty of his station and maintain it, and still not fear death. And this it is that makes old age even more courageous than youth, and more resolved." 'Ex quo,' &c. does not seem to mean, as Otto takes it, that contempt of death is more common in old age than in other periods, which is notoriously false in our times at least; but it means that if there is this contempt of death, old age is more courageous than youth. For old age has had all

that which youth wishes to have: there is little left for it; and this is a reason why it should not care much for the little that remains of life.

—— *Sine causa*] This seems to imply that there may be a sufficient 'causa' for departing from life; but Pythagoras gives the rule positively, that a man must not.

—— *Injussu imperatoris,*] This opinion, attributed to Pythagoras, is put in the mouth of Socrates in the Phaedon of Plato (c. 6); and Cicero has imitated the Greek form of expression in comparing a man to a soldier on duty at his post. The Stoics allowed suicide in some cases, but with certain restrictions. (Seneca, Epp. 24, 58.) Compare Cicero, Tusc. i. 30, and M. Antoninus xii. 36.

— § 73. *Solonis*] The verses of Solon are preserved by Plutarch in his comparison of Solon and Publicola.

Μηδέ μοι ἀκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισιν
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς.

They are thus translated in the Tusculanae Disputationes, i. 49—

"Mors mea ne careat lacrumis: linquamus amicis
Maerorem ut celebrent funera cum gemitu."

—— *Faxit.*] The form 'faxo,' which occurs, is evidently a future 'fac-so,' like the Greek λεκ-σω. Faxim (fac-sim) is a form of the subjunctive, which has the same sense as 'fecerim,' another and a more usual form. The second verse is given complete in the Tusculanae Disputationes (i. 15):

"Faxit. Cur? volito vivu' per ora virum."

— § 74. *Eo ipso*] 'Hoc ipso,' as some MSS. have it.

— § 75. *Non ita longa*] An elliptical expression, probably. However this may be, it means "no very long discussion." Compare Ad Q. Fr. c. 11: "non ita acerbum videri debet." De Am. c. 10: "ita multa."

—— *M. Atilium*] M. Atilius Regulus, who was taken prisoner by the Carthaginians, and sent to Rome to offer the Romans peace, on condition of returning to his enemies if he did not succeed (Horace, Carm. iii. 5, 13).

M. Marcellus, consul, fell into an ambuscade near Tarentum in the second Punic War. The enemy, Hannibal, buried the dead body (Liv. xxvii. 28).

P. 25, § 75. *Originibus,*] This is a citation from the Origines of Cato. The same is said in the Tusculanae Disputationes (i. 42): "Quum legiones scribat Cato saepe alacres in eum locum profectas unde redituras se non arbitrarentur." Compare Gellius iii. 7.

— § 76. *Studiorum omnium*] Or 'rerum omnium,' as some MSS. have it.—'In senectute:' 'a senectute,' Orelli.

— § 77. *Patres,*] The father of Laelius was C. Laelius, who was consul with L. Cornelius Scipio Asiaticus B. C. 190.

—— *Essent qui terras tuerentur,*] 'Qui terras tuerentur' is the subject or nominative of 'essent;' and the subjunctive form would be used, even if the words 'qui tuerentur' were not part of the dependent clause, 'ut essent.'

The philosophers of antiquity sought for an end or purpose in human existence, and in the powers given to man. The whole purpose of human existence is unknown, and the human mind would not be capable of comprehending it. But what is here suggested is worthy of consideration. All things are not made for man, but man's understanding was given him (among other purposes) that he might contemplate the order of the universe, and make his life conformable to this great example. Such considerations were not peculiar to any sect, but were the opinions of all those whose thoughts were elevated above the common matters of daily life. The excellent emperor, Marcus Antoninus, tells us, "to look at the courses of the stars, as if we were carried round with them, and constantly to observe the changes of the elemental particles with respect to one another; for such contemplations purge away the filth of this terrene life." (Med. vii. 47). Anaxagoras, according to Laertius (Anaxag. Vit.), in answer to the question for what end he was born, said, "to contemplate the sun, the moon, and the heavens." Compare Plato, Timaeus, p. 47 c, ed. Steph.; Cicero, De Nat. Deor. ii. 14, 56. Antoninus (xi. 27) says, that the Pythagoreans in the morning bid us look up to heaven that we may be reminded of those bodies which always do the same things and their work in the same manner.

We raise our eyes to the heavens and look out into the infinite: but our feet are fixed to the earth on which we must labour and live. Man is called by his nature both to contemplation and to activity.

— § 78. *Qui essent*] This depends on 'audiebam,' and 'is qui esset' in the next sentence is governed by the same principle. After the clause "quae Socrates disseruisset," the nature of which has been explained, 'is qui' and their verb must follow the same law.

—— *Italici philosophi*] Pythagoras established his school at Croton, in South Italy, whence his followers received the name of Italici. His doctrines are obscurely known, but from such passages as these we collect that they were purely spiritual, and must have been opposed to the material notions which make up the existence of nations

generally. The doctrine that the human 'animus' was a portion of the universal intelligence, of God, was generally received in antiquity. According to the Pythagoreans, the soul (ψυχή) was a portion of aether, and immortal, for that from which it was taken was immortal (Diogenes Laert. viii.).

—— *Socrates supremo vitae die*] Cicero alludes to the Dialogue of Plato, called the Phaedon, in which Socrates shortly before his death discourses on the immortality of the soul.

The argument, which follows, is a kind of exposition of a passage in the Phaedon of Plato, and it is expounded at greater length in the Somnium Scipionis, and in the Tusculanae Quaestiones (i. 23, 27).

P. 26. § 78. *Esset, neque haberet*] The critics have given various reasons for these tenses. I can give none.

— § 79. *Apud Xenophontem*] The passage is in the last book of the Cyropaedia (viii. 7), and it will be a useful exercise for a student to make his own Latin version of the Greek, and to compare it with Cicero's version, in which he has omitted some parts. The passage begins Οὐ γὰρ δήπου τοῦτό γε σαφῶς δοκεῖτε εἰδέναι. The argument of Xenophon for the independent existence of the 'animus,' for its existence independent of the sensuous form through and by which it acts, may be compared with Butler's argument, "Of a Future Life," in his Analogy. See also M. Antoninus xii. 28.

—— *Nullum videbitis.*] That is, "though you will not see me at all." Neither 'eundem' nor 'nullum' refers to 'animum,' as a consideration of the sense of the passage will show.

— § 80. *Dum in corporibus essent*] This use of 'dum' with the subjunctive furnishes a good example of its contrast with 'dum' and the indicative, 'dum eram.'

Ceterarum rerum—quo quaeque] See note, § 4, p. 30.

P. 27, § 81. *Sic me colitote ut deum.*] The critics complain of Cicero's rendering of the original τὴν ἐμὴν ψυχὴν καταιδούμενοι. But his object was not to render literally; nor yet is he far from the mark.

— § 82. *Africani patrem*, &c.] The father of Africanus Major was P. Scipio, who was killed in Spain B.C. 211. The uncle was Cn. Scipio, who was also killed in Spain at the same time (Livy xxv. 34, &c.). These two Scipios are alluded to in c. 20.

—— *Tanta esse conatos—nisi—cernerent*] Perhaps we should have expected 'conaturos fuisse.' If the reading is

right, the use of 'nisi cernerent' is peculiar. Compare Cicero, Verr. ii. 1, c. 32: "ut perspicuum sit...moverentur."

— § 83. *Is qui plus cernat*] There is a reading 'cernit,' but 'cernat' appears to be the true reading. "Think you not that a mind, if it is one that penetrates more and further, must see that it is going to better things; and, on the other hand, if it is one whose sight is somewhat dulled, that it will not have such a prospect?"

—— *Ille*] 'Hic' and 'ille' as demonstratives are the two words that generally come in contrast; but there are many examples in Cicero of sentences in which 'is,' as 'one,' is contrasted with 'ille' as 'the other.' Comp. De Or. ii. 72: "eos locos quibus—et illos quibus;" and Pro Cn. Plancio, c. 3. Terence, Heauton. i. 2, 21: "Qui uti scit, ei bona; illi, qui non utitur recte, mala." 'Ille' has hardly its strict demonstrative use in these passages, except perhaps in the passage from the Pro Plancio.

—— *Si quis—largiatur*] In this conditional sentence, the present form of the condition is responded to by the present form of the corresponding member. The English idiom uses this form: "if a deity were to make me the offer, I would reject it." Comp. Terence, Phormio, ii. 1, 19—

"Quod si tibi res sit cum eo lenone, quocum mi est, tum sentias."

—— *Ad carceres a calce*] The 'carcer,' or 'place of inclosure,' is the place from which the horses or chariots started in a race:

"Buuntque effusi carcere currus."
(Virg. Aeneid v. 145.)

The 'meta,' or limit of the course in the circus, was marked with chalk or lime (creta, calx), that it might be more conspicuous. (Plin. Hist. Nat. xxxv. 17, and Harduin's note.) Seneca says (Ep. 108), "Hanc quam nunc in circo cretam vocamus."

P. 28, § 85. *Corpus crematum*] It seems that in the early republic both burning the body and putting it in the earth were in use, as Cicero (De Legg. ii. 23) infers from the words of the Twelve Tables. The Tables forbade a body to be interred within Rome or burnt within Rome.

—— *Quod contra decuit*] This, or some form of expression like it, was often used on monumental inscriptions. Manutius gives several examples. One is an inscription at Rome:

"Quod decuit natam patri praestare sepulto,
Hoc contra natae praestitit ipse pater."

Another formula occurs in an inscription in Fabretti, p. 284.

FILIVS · FACERE · QVOD · DEDVERAT ·
PATRI · MORS · INIQVA · INTER-
CESSIT · FILIO · FECIT · PATER.

— § 86. *Quod si in hoc erro quod—credam,*] This differs not at all from the expression in c. 2, "in hoc sumus sapientes quod sequimur," only in the use of 'si,' and that makes no difference, as I believe. If the MSS. may be trusted in such cases, usage was somewhat unsettled as to the indicative or subjunctive following 'quod.' But if either passage is to be altered, we should change 'credam' into 'credo,' as one MS. has it. Comp. Cicero, Verr. ii. 3, c. 68.

—— *Minuti philosophi*] Such as the Epicureans. In the Tusculanae Disputationes (i. 23), he speaks thus of this class: "Licet concurrant plebeii omnes philosophi, sic enim ii qui a Platone et Socrate et ab ea familia dissident appellandi videntur."

—— *Tamquam fabulae,*] This comparison of life to a play was a common one. When Augustus was dying, he asked the bystanders if they thought that he had brought the farce (mimus) of life to a fit conclusion. (Sueton. Aug. 99.) The emperor Antoninus (Med. xii. 36) closes his work with some worthier reflections: he compares men, when released from life, to an actor whom the praetor has hired, and dismisses when he has done with him. "But," says the actor, "I have not gone through the five acts; I have only gone through three of them. You say well: in life the whole play consists of three acts; for its limit is determined by him, who, as he once framed it, so now dissolves it; but you have nothing to do with either. Go away then content, for he who gave you your dismissal is content." Compare De Sen. c. 19, "neque enim histrioni," &c.

—— *cujus defatigationem*] There is a reading 'cujus defectionem' which Wunder approves, and tries to explain. 'Cujus' refers to 'aetatis.' Cicero says, "now old age is the completion of life, as if it were a play:" it is the last act. He adds, "and in it (old age) we ought to avoid complete exhaustion:" it is better to quit the stage of life before we are completely exhausted: it is time to go when we have had enough. But there is some ambiguity. He may be recommending suicide, when nothing of life is left but pain and weakness; which however I do not take to be the meaning. He has said that death is a thing that a man ought to wish for, because the purpose of living has a limit,

just like a play. A play has a last act, and so has life; and it is old age. We ought to shrink from such a state as complete exhaustion; especially when we have had our fill of life. We should rather be glad that there is an end of life than cling to the miserable remnant.

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